

To the most excellent and ver|tuous princesse quene Catherine, wyfe to our moste gralcious soueraigne Lorde, Henry the eyght, Kyng of England, Fraunce▪ and Irelande, defendour of the faythe, and of the Church of Englād, and also of Irelande, in earthe supreme heade, Thomas Key, her dayly Oratoure, wisheth perpetuall felicitie.

A Mōge the innumerable benefites whiche we haue receiued of almighty God, most worthy and excellent Princesse, there is none in myne opiniō for the whiche we are more bounden vnto his merciful good|nesse, then for that it hath pleased hym more clearly to illumine vs of this age with the knowledge of his holly woorde, then our forefathers and elders. For who knoweth not how long this realme hath bene misera|bly seduced through ignoraunce of the Scriptures? Who, euen amonge the vplandishe, perceyueth not what intollerable abuses haue bene vnder pretence of true religion, and Godlynesse, mayntayned in this Church of Englande, tyll suche tyme y^t God of his infinite mercy, sent vs a newe Iosias, by whose righteous administracion, and Godly policie, the light of Gods worde that so many yeares before was here extincte, began to shyne agayne: to the vtter extirpacion of false doctrine, the rote and chiefe cause of all such abusiōs? This Iosias is our mooste redoubted soueraigne Lorde Kyng Henry theyght, a Prince garnished with so many excellent gyftes of grace, nature, & Fortune, that he is in very dede, & therfore mooste worthely called, the perfite mirroure, & pearle of all Christen Princes. To wade here in the prayse of his princely qualities, & noble actes atchie•ed to Gods honoure, and the publique weale of this realme, is not my purpose, for that I knowe it to be an enterpryse farre exceedyng the compasse of my symple learning, and barrayne eloquence: But onely to declare howe muche we are bounden, chiefly vnto God, and nexte vnto his moste excellent Maiestie, y^t we haue the Scriptures in our mother tōgue, & are cured of our olde blindnesse by the medicine of veritie. For nowe hauing our spirituall iyes opened, and daily receyuing into the same the cleare light of Gods worde, we begyn to see, & perfectly to knowe our onely sauour Iesus Christ: whome to knowe is euerlasting lyfe and saluaciō. But so longe as the saide Scriptures were hyd, and kept from the knowledge of the people, fewe knewe Christ aryght: and none lesse then they, who appeared to be the chiefe professors of christian religion. For what els is it to knowe Christ, but to knowe and confesse that of him onely, and by hym cummeth oure saluacion? that by h•moure good dedes are acceptable vnto almyghty God the father? that by him the fathers wrathe is appeased? that by him we be enfranchised from the captiuitie and thraldome of the deuell? and to be shorte, that by hym

we are adopted and chosen to be the children of God, and enherytours of the kyngdome of heauen? Whoso knoweth Christ aryght, surely beleueth to attayne saluaciō by him onely, who saythe: Cum vnto me all ye that do trauaile, and are charged, and I shall refresh you. The very office of Christ is to saue: & therfore he was called by the high wisdom of God (Iesu) that is as muche to say, as a sauour, because (so saythe the angell in Mathew) he shall saue the people from their sinnes: So that it appeareth hereby how greatly they are deceiued that thinke to be saued by any other waye or meane then by Christ, or that make thēselues quarter sauours with him, ascribing any parte of their saluaciō vnto their owne workes and deseruinges. Nowe howe could Christ be knowen aright, that is to say, to be our onely sauoure and iustifier so long as the scriptures were shut vp, & kept from the people: And *Legenda aurea*, with such like trūperye lay open for them to passe the time withall, and reade in stede of the byble? For this cause chiefly, and also for lacke of good preachers, to preache and teache the truthe, it came to passe, that he was almost cleane out of knowledge in this realme, insomuche that (during the tyme of this great ignoraunce and blyndes) many a thousand putte more confidence of soule helthe in workes that were but of mennes phantasyng, as in pardons, in pilgrimages, in kyssing of relyques, in offeryng to saintes, in halowed beades, in numberyng of prayers, in mumblyng vp of psalmes not vnderstand, in the merytes of those that called them selves relygious, and in other lyke thyn|ges, disallowed by god, and his holy word, then in Christe thonly auctor, as is aforesayde, of mannes saluacion. But nowe that by the gracious permission of our sayde soueraigne Lorde, the scriptures are open for euery man to read soberly, and reuerently for his owne edifying in vertue and godly lyuing, it is right well knowen that the foresayd abusions were doctrines of Antichristes inuencion, and not of god: and that al such as teache any other waye or meane to attayne saluaciō, then by hym who sayth: I am the waye & veritie, are false teachers, seducers, and liers. Nowe do the commaundementes of God no lenger giue place, as they were wonte to do, vnto mans tradiciōs. Now haue we learned what is our dutie to God, & what obedēce we owe vnto our price, gods chief minister, and supreme head in earth of our church & cōgregacion. Now is idolatry, hipocrisy, and supersticion, ●●eane plucked vp by the rootes, and true religion euery where planted. Nowe is false doctrine exiled, & Gods worde truely setforthe and preached. Nowe hath England cleane forsaken Antichrist of Rome, the greatest enemy of gods holy worde, with al his moste vngodly deuices, and diuylshe inuenciōs. And all this came of the mere mercy and goodnes of almyghty god towardes vs, who vndoubtedly for thasserciō of his holy word, and the delyueraūce of vs his people out of captiuitie, igno|raunce, and blyndes, hath raysed vp in oure tymes thi Christen Iosias, and ioyned vnto the same by most lawful matrimony youre noble grace, a Lady, besydes other speciall gyftes, and singuler qualities, wholly geuen to y^e study of vertue and godlynesse. Wherefore all England hath iuste occasion to reioyce at this youre graces honorable aduancement, yea rather hyghly to thanke god that our moste gracious soueraigne hath matched himselfe with so ver|tuous a Lady,

in whome is the very expresse resemblance of all his maiesties excellent vertues, but specially of that his graces ardent zeale, and deuotion in fauouring and setting forth of Gods word, the mother of all ioyful prosperitie.

A manifest argument wherof besydes many other, is that your grace so much desyreth to haue the Paraphrases of the renoumed clerke Erasmus of Roterdame vpon the new testament (a worke very fruitefull and necessary for the true vnderstanding of this parte of holy scripture) tourned into English: and for the xpoiture and speedy accomplishment of this your graces most Godly desyre, hath (as is sayde) commaūded certain well learned persōs to translate the sayde worke, the paraphrase vpon S. Marke excepted, which the right worshypfull maister Owen (a man of much learning, & no lesse holnestie, and therefore worthy Phisician to the kynges moste royall person) moued me, your graces pleasure fyrst knowē, to go in hād withall, affirming that I should do a thyng right acceptable vnto your hyghnes, if I would dilligently trauell therein. The whiche thing, being very desyrous to gratify your highnes, and with my pore seruice and diligence to further, as much as in me lay, y^e godly purpose of the same, I right gladly promised him to do, trusting rather vpon the benigne acceptacion of your gracious goddnes, then vpon the slendernes of my wytte & learning farre vnable worthely to atchiue so weygh|ty an entreprise. For thauctour hereof was a man of incomparable elo|quēce: and therefore it is not possible for a person scarcely of meane learning (as I am) to set out euery thing specially in our English tongue being very bar|rain of wordes and phrases (I will not saye barbarous withall) so lyuely, & with like grace as he wrote it fyrst in the Latine. Wherefore I mynded no|thyng lesse then to contend with him in ornate speache, and eloquence: but haue done my diligent endeouour so to interprete the sayde worke, that it shoulde be bothe plaine and pleasaunte vnto the reader: and not onely that, but also to dis|charge the chieftest office of an interpretour, whiche is faythfully to translate, and expresse euery thing according to the true sence & meaning of thauctoure. If I haue, most vertuous Princesse, any where fayled thus to do, it hath bene rather for lacke of learning, and better knowledge, then of any good will and diligence. To speake here any thyng eyther in praise of thauctour of this present worke, or of the worke selfe, in myne opinion shall not be nedefull, for that thauctour is so much renoumed for his excellency in learning, that my prayses can no more illustrate and set forth his glory, then a candell (as the common prouerbe is) giue light vnto the sunne: and the great vtilitie of thother, can|not so well be set out by any mans prayse and commendacion, as it shall eu|dently appeare vnto them that wyll dilligently reade and peruse it. If this my good wil and endeouour maye be acceptable vnto your highnes, as the great fame of your bountye, and gracious goodnes putteth me in comforte it shall|be, I wyll hereafter, god assisting me, employ my whole study and labours in suche wise, y^t the fruite thereof shalbe more

worthy to be presented vnto your noble grace, then this rude translacion, the whiche I am bolde at this present throughe thaffiaūce of your natural gentlenesse to dedicate vnto the same. I beseche almighty God long to preserue our sayde soueraigne Lorde, your grace, and that moste comfortable flower of all England, noble Prince Edward, in continuall honour, ioy, and prosperitie.

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¶ To the moste christian prince Frauncis the Frenche Kinge, the first of that name, Erasmus of Roterodame sendeth greting.

That I haue not tyll this day (most Christiā Kyng Fraūlcis) enioyed the commoditee of your maiesties speciall fauour and beneuolence towards me, hathe nether been thorowe my defaulte or negligēce, neyther yet can y^e cause thereof iustly be ascribed vnto your excellency: but among sondry lettes and impedimētes that hytherto hath chaunced, there hath none so muche enuied me this felicitie, as hathe this troublous and vnquiet worlde. For I haue euer looked when that in these long stormes and tempestes of warres, there woulde some fayre wether or clermes of peace shyne vpon vs oat of one quarter or other. Neither haue I thought my selfe at any time the lesse bounlden of an hear vnto your bountefull goodnes, then if I had accepted whatsoeuer your grace of your princely liberalitie offered me. And I trust ere it be lōge to haue an occasion more euidently to testifie the earnest zeale and good mynde I beare towards your hyghnes.

In the meane whyle vntyll oportunitie shall serue me so to dooe, I haue thought good to sende your grace the Paraphrase vpō the ghospell of Sainct Marke as an earnest penny of this my promise. And where I was of my selfe very prone and ready thus to dooe, and as it were runnyng forward of mine owne accorde, the very fitues of the matier did also not a lytle excite and moue me therunto. For after I had dedicated Mathewe vnto myne owne naturall liege lorde Charles themperoure: and Iohn (vpon whome by and by after I had finished Mathewe I made lykewyse a Paraphrase) vnto Farldynande his maiesties naturall brother: & Luke (whiche was the thyrde that I wente in hande withall) vnto the kyng of Englande: then remained there Marke, who semed to be lefte behynde for your grace, because the fower gospels shoulde be dedicated vnto the fower chiefe princes and rulers of the worlde. And god sende grace that the spirite of the ghospell maye lykewyse ioyne the heartes of you all fower together in mutuall amitie and concorde, as youre names are in this ghospell boke aptely conioyned. Some there be whiche extend the byshoppe of Romes dominion euen vnto hell or purgatory: other some geue him impery and power ouer the aungels. And so farre am I frō enuying him

this pre•minente auctoritie, that I woulde wishe hym to haue a great deale more, but yet woulde I desyre withall, that the worlde might once fele this his power, good and holsome, in setting christian Princes at one, and in conseruing the same in peace and amitie, whiche haue a lōg season with no lesse dishonoure, then slaughter and effusion of Christian bloud, warred one agaynste a nother to the vtter decay of Christes religion.

And all this while we curse and banne the Turkes. But what pleasaunter sight can there be vnto the Turkes, (or yf any other naciō there be of the mis|creauntes that are greater enemies vnto Christes religion) then to see thre of the moste flourishing and moste puissaūt princes of all Europe, thus by reason

of mischieuous diuision, to pursue eche other with mortall battaille? It will scarcely sincke in my brayne that there is any so cruell a Turke who wysneth more mischiefe vnto Christen menne, thē thēselues weorke one an other. And all this whyle ariseth there no peace maker which w^t his authoritie maye ap|peace this vngodly busines and ruffling of the worlde, whereas there lacketh not prouokers and setters on ynowe, and suche as poure oyle (as it is in the olde prouerbe) vpon the fyer. It is not my parte to make any ones title either better or worse with my foreiudgement. I knowe ryght wel that euery one thinketh his owne cause moste rightful and iuste: I knowe also that in all such iudgementes that same partye is euer woonte to haue more fauoure that▪ delfendeth himselfe from iniury offred him, then he that offreth the wrong: but yet would I very fayne that all christian princes, woulde debate the matier ryght, and would well consider with themselues, how much he hathe gotten hereby, whatsoeuer he be, that had lieffer haue and embrace an vniust peace, then wage battaile be it neuer so iust and lawfull. What is more bryttle, more shorte, or more full of misery and wretchednesse, then is this present lyfe of ours? I will not here speake of so many kyndes of diseases as reigne in the worlde, so many iniuries, so many casualties, so many fatall calamities and misauentures, so many pestilences, so many diuers kyndes of lyghtninges, so many yerthquakes, so many sortes of fiers, so many fluddes and inundacions of waters, with other like calamities out of all measure and numbre. For a|mōge all the euils that mannes life is vexed or troubled withall, there is none where of more mischief and hurte ensueth, then of battaile, the which yet doeth muche more mischiefe vnto mennes maners, then it doeth vnto theyr substance or bodies. For he doeth the lesse harme of bothe, that bereaueth a man of his life, then he that bereaueth him of his vertuous and good minde. Neyther is battaile euer the lesse detestable & lesse to be abhorred, because the moste parte of the euills thereof lygtheth vpon poore folkes neckes, & suche as are of lowe state and degree, as of husbandmen, craftes menne, and waifaryng men. For the Lorde of all Iesus Christe, shedde no lesse bloude for

the redempcion of suche, be they neuer so bile rascals & abiecte persons, then he dyd for y^e greatest kynges and princes that be. And when at the dreadfull daye of dome we shall cumme before the iudgement seate of Christ (where muste ere long be presented all the potentates and rulers of this worlde, howe mightie and puissaunte soeuer they be) that rigorous iudge will require as streyght an ac|compte for those sely poore wretches, as he wyll doe for the rulers and great menne. They therfore that thynke it but a small losse vnto the cōmon wealthe when these poore soules and vnderlinges are robbed, afflicted, dryuen out of their houses, burned, oppressed, and murthered, dooe plainly condemne of folyshnes Iesus Christe the wysdome of the father of heauen, who for to saue suche, as the sayde persons are, dyd shed his precieuse bloud, and suf|fred passion. Wherfore in mine opinion no kynde of people is more pernicious to the common weale, then suche as put into princes heades those thynges that maye styrte and moue them to warre, who the more highe stomaked and couragious they be, the soner are they deceyued. And amonge all princely vertues, highe stomake and noble courage of mynde is rekened the chief. For this vertue was Iulius Cesar of olde wryters hygely commended. And for the same is noble Kyng Frauncis lykewyse extolled in oure tyme,

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with the full consent and testimonie of all nacions. Nowe what greater argu|ment is there of a very loftie and couragious mynde, then to be able nothinge to passe vpō iniuries? The doughtynes and valiaūtise of the olde Capitaines who warred for empire, and not for defence of lyfe, is muche renoumed and praysed, but in Gentyle wryters, and of Panymys or Gentiles. Certes it is a muche more honourable and glorious facte for a christian prince to bye peace and tranquillitie of the common weale with the losse of some parte of his do|minion and inheritaunce, then for victory obteyned to be receyued with muche goodly triumphe, bought with so great displeasures of the people. There|fore such as haue incēsed the myndes of princes with a desyre to enlarge their empire, what els haue they inuented but a continual fountaine and quicke spryng of warres. Agayne as much mischief dooe they in the worlde that mi|nister vnto the same princes occasion and matter of wrathe, bearyng them in hande that it is a thyng appertainyng vnto princely manhod or couragious|nes, to be auenged by force of armes for some folyshe worde spoken, whiche happely was vntruely reported, or at the lestewyse made a great deale worse, and more haynous then it was spoken in very dede. But howe muche greater a pointe is it of a noble courage, for consideraciō to haue the peace and tranquillitie of the common wealthe conserued, nothyng to passe vpon a ray|lyng woorde? For yf any hurte cumme thereof, it is but a priuate hurte, yea, to say the truthe, it hurteth not at all, if it be neglected and not passed on. And in other matters concerning worldly affaires, kynges peraduenture maye take summe vacacion, and nowe and then sequestre them

selues from buisy|nesse, at leste wyse if it be lawfull for them to be any where idle and without busynesse, vnto whose office it specially belongeth to watche, for the preseruacion and safegarde of so many. But in takyng vpon them the daungerous en|terprises and aduentures of warre, forsomuche as the same bryngeth with it a whole floude of great euylles and mischiefes, they ought with all the iyen in their heades to watche, and to be as circumspect as is possible to be, leste they decree and determine any thyng vnaduisedly. Neither speake I these thynges (moste christen Kyng) of any entente to plucke the sweorde out of the handes of princes. For peradventure it is the parte of a good kyng sumtymes to make warre, but that muste be at suche tyme, when all other thynges haluyng been assayed in vaine, extreme necessitie compelleth him so to dooe. The lorde Iesus tooke away the vse of the sweorde from Peter, but not from princes. Sainte Paule also confirmeth their authoritie, commaunding suche as in the citie of Rome professed Christes religion, in no wyse to contemne thauthoritie of their soueraigne rulers, although the same were Gentiles and miscreauntes, in so muche that he woulde not haue taken from them, being as the very ministres of God, neyther theyr customes, theyr taxes or talages, nor theyr honoure. Taketh he the sweorde from them, who sayeth: For he beareth not the swerde for naught? The selfe same thyng doethe Peter also teache beyng one of y^e chiefe Apostles, saying: Submitte your selues therfore vnto all maner of ordinaunce of manne, for the lordes sake, whether it be vn|to the kyng, as vnto the chief heade: eyther vnto rulers as vnto them that are sente of hym, for the punishment of euil dooers, but for the laude & prayse of them that dooe well. &c. Christe woulde haue Peter to haue no weapon saue the sweorde of the ghospell, whiche is the heauenly worde, the whiche as

sainte Paul teacheth in the epistle to the Hebrewes, is quicke and mightye in operacion, and sharper then any two edged sweord: and entrethe through, euen vnto the deuiding asoudre of the soule and the spiryte. For he that com|maundeth the sweorde to be put vp into the scaberte, and taketh it not away, doeth more then yf he toke it away. For why doeth he commaunde it to be put vppe? Truly because the uangelyke pastoure shoulde in no case make warre. Why doeth he neither commaunde it to be layde asyde, nor yet for|bid it so to be. Uerayly to dooe vs to vnderstande, y^t we ought not so much as then to go aboute to be auenged, when we are of power to reuenge the iniu|ties done vnto vs. Wherfore I conclude, that the euangelyke pastoures haue the sweord of the ghospell deliuered them of Christ, wherwith they sleagh vices, and cutte away mans carnall lustes and desyres. Kynges also and temporall princes haue theyr sweorde by his sufferaunce and permission, to make euillmen afearde, and to preferre good men accordingly. The sweorde is not taken from them: but the vse therof is prescribed. They haue it for a defence and couseruacion of the publike tranquillitie, and not to bolster, and

maynteyne therwith theyr owne ambitiousnes. There are two maner of sweordes, & lykewyse two maner of kyngdomes: The priestes and bishops haue theyr sweorde, and also theyr kyngdome. In stede of Diademes and helmettes they haue theyr Myters: In stede of a scepter they haue a crosyers staffe: they haue theyr brigandyne, theyr souldiers girdle, and to be shorte, al that complete harnes whiche that valiaunt warriour Sainte Paule describeth vnto them in sondry places. These euangelyke kynges are called pastours, so lykewyse are temporall kynges named of the Poete Homer, palstours of the people. They bothe dooe one thyng, and yet is theyr office and ministry diuers, euen lyke as we see that in the same enterlude and play, some play one parte, and some an other. But yf they both had eche of theym theyr owne sweord in a readines, I meane, yf eche of them would vse the power geuen them aryght, and as they ought to dooe, I thynke veryly that we (who are rather christen men by name, then in dede) would not so often times drawe out our wicked sweordes to thruste them into the bellies of our christen bre|thren. Nowe whiles they bothe nothing regardyng theyr owne duetie, haue eche one a desyre to entermeddle with that, whiche in no wyse appertayneth vnto theyr vocacion, it cummeth to passe that neyther of them both do main|tayne theyr owne dignitie accordyngly, nor yet conserue the publike tranquillitie. When hath a kyng more kyngly maiestie, then at suche tyme as he sitteth in iudgement, and ministreth iustice: then when he represseth iniuries, endeth centrouersies, helpeth the oppressed? or when he sitteth in counsaile studying how to aduaunce the common wealth? On the other syde, when hath a by|shop more of hys dignitie, then at suche tymes as he preacheth the doctrine of the gospel out of a pulpit? For then is that euangelike king in his seate royall.

Loke howe vnsemyng a thyng it was for the Emperour Nero to contende with the maisters of Musyke and wyth harpers in the stage, or to proue maisteries with wagoners in the lystes or turneyng place, called in latyne Circus: so vnsemyly a thyng it is for a kyng to meddle wyth lowe and peltrie matiers that pertaine vnto his own priuate affeccions, and hurt the prosperous state of the common wealth. Agayne loke how vncomely a thyng it were if a Philosophier would with his cloke & long beard scip about the stage, & play

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a parte in an enterlude: or els holde a bill & a net in his hande in the place where the swordplayers are wonte to fyght at vtteraunce, and syng theyr accustomed song: I would not haue the, I woulde haue a fyshe, cocke why flye●● thou from me? euen no lesse vnsemyly a thyng it is for the euangelike kyng to playe the warryer, to bye and sell, I wyll not speake of other thynges more vn honest, and lesse agreable with his vocacion. Howe chaunceth it that there is anye one byshop in our dayes that thinketh it a goodlyer thyng for hym to haue in is trayne. CCC. horsmen well appointed wyth crosbowes,

iauelins, and handegunnes, then to bee accompanied wyth a good numb're of learned and vertuous deacons, and to carry about with hym booke of holy scripture?

Why dooe they thynke them selues great by the pompous shewe and setting foorth of those thynges, by contemnyng wherof, suche as they succeded were accompted great and worthy persons? Why haue trumpettes and hornes a sweter sounde in theyr eares, then the readyng of holy scripture? Well then, what if a kyng in steade of a Diademe, and a robe of estate, put on a Mytter and a priestes attyre? and contrary a bishop in stede of a Mytter and priestes attyre weare a Diademe, and a kynges robe or kirtel-wil it not ap|peare a monstreous sight vnto vs?

Nowe if the vnright and disordered vse of suche thinges as are but signes of theyr office and ministeries dooe so greatly moue vs, why then are we not a greate deale more moued to see their offices turned cleane cam, & misordered? Certes if either kyng or bishop dooe any thing priuately, they must haue respect to nothing els, but to the health and conseruacion of the people. For yf they dooe theyr dutie aright, either they admonishe such as are out of the way, correct suche as haue done amysse, or coumforte the dismayed, or kepe vnder the proude and hye mynded, or styrre vp idle persons, or make those that are at variaunce frendes and louers againe. This is the very office of kynges but specially of the euangelike kynges, who in no wyse ought ambiciously to desyre this worldly kingdome. And forasmuche as the Lorde Iesus was in velry dede both a spirituall and a temperall kyng (although he expressed in yerth but a spirituall kyngdom alonely) it is both theyr partes to dooe what in the lyeth to counterfaicte and followe theyr prince.

He wholly gaue himselfe for his. And how then for shame dare any that calleth hymselfe Christes vicar, lyue onely to his owne priuate wealth and commoditie? Christe whether he were in the temple, or in the Synagoges, or went abrode, or taried at home in his seuerall house, or were carried by walter, or continued in the wildernes, dyd nothyng elles all his lyfe long but playe the parte of a sauour, of a comforter, of a well dooer. He taught the multitude, he healed the diseased, he clensed the lepres, he restored the sycke of the palsey, the lame and the blynd. Further he chased away hurteful spilrites, raysted the dead, deliuered those that were in peryll, filled the bellies of the hungry, reproued the Phariseis, defended his disciples, and also the synner that so lauishely poured out her oyntmente vpon hym.

He coumforted the synfull woman of Canaan, and her that was taken in adulterye: Peruse all the whole lyfe of Iesus, and it shall euidently appeare that he neuer harmed any bodye, notwithstanding he had so manye hurtes and displeasures done to hym of others, and that he coulde easely haue been auenged yf it had pleased hym.

He euery where played the sauioure, euerywere the well doer.

He restored Malchus eare agayne whiche Peter cut of with his swe^ord. He would not haue his safegarde defeded wyth y^e least hurte or displeasure that might be to any body. He made Herode and pilate at one. Hangyng on the crosse he saued one of the theues. Whan he was dead he drewe the captaine of the garison vnto the christian profession. This was the very office and parte of a kyng, to do all men good, and hurte no bodye. His example all christian princes ought as nygh as thei can, to folowe. And forasmuche as your grace is called the moste christian kyng, the very name and title selfe that is geuen your highnes, ought specially to moue you to expresse in all your doinges, as nere as ye can possible, the prince of all princes, Christe. But what sparcle of shame remayneth there in those persons, who albeit they haue a pleasure to be called the vicars of Christe, doe notwithstanding require to haue (I saye not theyr lyfe or dignitie) but theyr auarice and pryde defended with greate effusion and shedyng of christian bloud? And this wryte I (ryght no|ble prince) not for to defame or reprove any bishops (albeit I woulde wishe of God that there were not some christian bishops of whome these wordes might beiustely spoken) but onely to shewe wherein y^e true dignitie of kynges and bishoppes consisteth, to the ende that bothe of them knowyng and mayn|tening theyr owne dignitie, maye happily passeouer this transytorye lyfe to Goddes pleasure and contentacion. But muche farder are those euangelike pastours from doying theyr dutye, who, where it had been theyr parte to make princes beyng at debate and variaunce at one agayne, do of their owne accorde incense them to warre, and as it is an old prouerbe, do cast brandes vpon the fyers or flames of battayle. Surely yf euer it were nedefull for a good pastour or shepherde anye where to prouide for the safegarde of his flocke with the losse and spendyng of his lyfe: if the example of that chiefe shep|herde Christ, in whose stede they are, were any where to be expressed and folo|wed, here chiefly ought they to haue do one theyr duetie, whereso greate a sea of mischiefes gusseth and floweth out into the worlde. But howe chaunceth it that amōg so great a nōumber of Abbottes, bishops and Archebishops, and Cardinals, not one steppeth foorth that dare putte, yea euen his veraye lyfe in hasarde, to make an ende of this greate stirryng and troublous buisynes of the worlde? Howe happily dyeth he, whoso by his deathe causeth so many thousande mennes lyues to be saued? There is no crueller a thyng, then is that fyghting hand to hande, and bucherly manglyng and cuttyng of sweard players: And yet was antiquitie so fondly deltyed with this syght, that the moste naughtie and detestable example remaynyng of the vse of the Gen|tiles, continued a long season, euen emong christen men, namely in the Ciltie of Rome, whiche coulde not yet forget her old paganitie. But that this manoure of fyghtyng is vtterly set asyde, we maye thanke (as wytnesseth the historye called the tripartite history) one Telemachus a manne of theyr order and profession, who for christian simplicitie, and a desyre they had to leade a solitarye lyfe, and to eschewe the companye of the synfull multitude, were commonly called monkes or solytarye persons. This Telemachus came for this purpose out of the easte parties to Rome, and

entryng into the place (whiche was called of them Theatrum, that is to saye, a place ordeyned to beholde shewes and pastimes in) when he sawe two armed men

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come into the fightyng place, and aboute to sley one another, he leaped betwixt them as they were in their furye and rage, crying and saying with a loude voyce: What dooe ye brethern? why go ye about like wylde beastes to murther one another? To make shorte tale, whiles the good man wente about to saue both theyr lyues, he lost his owne, beyng stoned to deathe of the people: So muche dyd the dotyng multitude set by thys cruelliye pastime and pleasure. But what came of this? Honorius the Emperoure, assone as he was enfourmed herof, commaunded this maner of shewyng the people pastyme by couplyng or matchyng together of swearde players, to be lefte and vtterly abolyshed. Nowe marke me well howe vn timerly a pastyme it was, and how many thousandes had by reason therof been miserablye slayne and murthered, and then shal it euidently appere how much the world is bound vnto this one mannes death. And for this facte was Telemachus worshiped canonized and made a saincte. How muche more then by all ryght and reason shoulde he deserue to haue lyke honoure gyuen hym, that woulde aduenture his lyfe to parte so mightye and puissaunt princes, that thus warre and fyght continuallye one agaynst another? For the common welth susteyneth no great losse yf a swerdplayer kyll a sweardplayer, and one vn timerly varlet sleyeth another: And yet as princes cannot be enemyes together without the vtter detriment and annoyaunce of the whole worlde: so contrariwyse may they with lesse ieopardy be parted, then Telemachus parted the sweard players: fyrste bycause they are christen men, and secondarily because the more noble courage and stomacke they be of, the more tractable they are, yf any bilshop; or els any other prelate of the churche go about to perswade them without craft or dissimulacion. Nowe yf anye chaunce vpon suche a prince as can by no meanes be intreated, but is of a tyrannous and cruell nature: then let him consyder how the greatest hurt and displeasure that the cruellest tyranne in the world is able to do, is but death.

And where I praye you shall the successours of the Apostles shewe an example of an Apostolyke spyrite, yf they shewe it not in this case? Some will heresaye: What shall my death preuaile, yf I haue not my desyre? I answere: Christe the rewarde gyuer wyll not see his champion to lose his rewarde. Albeit many tymes death obteyneth, what lyfe could neuer bring about. For the death of vertuous men is of no small power and efficacie.

I wyll not here stande in the recitall of olde examples whiche are miserable. Iohn Baptist was beheaded for his franke speakyng: but all princes are not Herodes: nor all haue not suche peramours as Herodias was. Ambrose bishop of Myllayne shrank not to suspende Theodosius the

Em|peroure out of the church, for his cruell and rashe sentence agaynst the Thes|salonians, and after he had sharply rebuked hym, and commaunded hym to make satisfaccion, he put hym to his penaunce. And sorthwith the maiestye of so myghtye a prynce gaue place, and was obedient vnto the auctoritie of a bishop.

The holy man Babylas Bishoppe of Antioche attempted to vse lyke seue|ritie againste a kynge whiche had murthered an innocent, and he was slayne for his laboure: but anon as he was deade, he began to be feared not onely of the heathen Emperour, but also of the deuyles, whiche were as yet in these dayes wurshypped for Goddes. I haue (ryght excellent prince) suche an opi|nion

of the Emperours maiestes nature, of your Graces disposicion, and of the kyng of Englandes good nature, and vertuous inclinacion, that I put no doubt but you all would long ere this haue folowed good aduer|tisementes, if there had been any suche counsaillour, whiche would haue been plaine and franke with you all with discretion, and discrete with franke plaines.

And all this whyle there lacketh not great plenty of suche as incense the myndes of princes to battayle, namely of those persones whome it behoueth, forasmuche as theyr profit and lyuing dependeth therupon, to haue all the worlde in an vprere, and vnquieted with warres. One sayeth: he setteth your maiestie at naught: he gaue your grace suche a mocke. Another, yf your high|nesse ioyneth this part vnto your dominions, you may also at your pleasure easely ioyneth that. O vnadvised and rashe counsaylour. Why doest thou rather put into his head howe farre he may extend the boundes of his dominions, then put him in remembraunce with howe narrowe lymites the seignorie, whiche he hath nowe at this present was in olde tyme bounded. Why doest thou not shewe hym whiche way that he hath may be well gouerned, rather then enlarged? The extending of boundes is endlesse: and therefore most true it is that Seneca reporteth: Many Emperours and princes haue encro|thed vpon others, and taken theyr marches from them: and yet neuer none tyl this daye hath appointed hymselfe any lymittes to be content withall. But the verye true commendacion of a prince standeth in well gouerning. Alexander the great when he was come to the Oecian sea, wished there had been another worlde for him to conquere, as who saye this, worlde was to litle to satisfye his ambitiousnes, & desyre that he had to enlarge his Empier. Hercules neuer went beyond the yles called Gades. But no Oecian, no Gades can bound our insaciable ambicion. Howbeit against the pestilent wordes of suche persones, christian princes ought to haue their myndes dili|gently fortyfied afore hand, with the decrees and sayinges of Christe, as it were with triacles or preseruatiues against poison, and in all their counsayles to haue speciall regarde vnto the rule of the gossell, as vnto a marke.

Peradventure your maiestie will aske what I meane to syng so long a song vnto your highnesse, sence the same is moste occupied aboute the weightye affaires of the common wealthe. Yea, my desyre was to haue this song songen to all menne, for no cause els, but for that this vniuersall calamitie of the worlde greueth me very sore, and also for that I muche desyre to see more tranquillitie and quietnes in euery parte of Christendome, but speciallye in the realme of Fraunce, then whiche kyngdome I wote not whether there be anye more excellent eyther in true christianitye and goodlyuing, or els in worldly al|boundaunce and prosperitie. Now yf suche rufflyng and troublous bulsynes dyd seldome when chaunce, lyke as great fluddes, earthquakes, or fa|mine are wont to do, then were it a thyng more tollerable: but so it is that the worlde is continually troubled, and neuer at quiet by reason of suche dis|corde and diuision. The physycians whensoever there chaunceth any newe bodely diseases, do wittely searche out the causes of the maladie, the whiche once knowen, then do they easily cure it: And not onely contented thus to do, they also inuent wayes to let that thesame plague maye not often tymes belgyn to rage afreshe, or reigne agayne. Why therfore in these so great euils,

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and so many tymes chauncing, do not men of great wisdom and experience semblably searche out the welles that all this troublous busines so oft sprin|geth out of into the worlde, to the ende that the rootes therof beeyng cleane cut vp and destroyed, they maye perfitley cure and remeady thesame? why are we quicke syghted in thynges of litell weight and importaunce or none at all, and in the weightiest thing of all more then halfe blynde? Myne opinion is, that battaile for the moste part springeth of vayne wordes or titles as it were inuented to nourishe mā's pryde & vayne glory, as who saie, there were not ambition ynoughe in the worlde, vnlesse we fed & maintained this naugh|tie vice with newly inuented titles, the whiche vice of it owne propre nature groweth to fast in vs. These, and suche other lyke rootes and chief causes of battaile beyng once cut awaye, then should it be easie to cōclude and establishe a peace among christian princes, with such lawes and condicions that woulde neuer suffre suche ruffling businesse and hurly burly to begyn agayne. By this meanes should the princes encrease in riches, now beeing common bytwene them by reas•n of amitie and frendship: and the christian people should lyue in louely peace and tranquillitie vnder their moste wealthe princes. So woulde the lorde Iesus, that true king of the whole worlde, be fauorable vnto vs: and cause all thinges to prosper & goe forward with vs. So should we be feared of the enemies of Christes religiō againste whom we haue much a do at this daye to defend our owne, much lesse than are we able to discourfite them and chase them away far from vs: Albeit I had rather haue them reformed of their misbeliefe, then by force of armes chased away and put to flyght. But howe is it possible for vs to reforme other, yf our selues be (I had almoste sayed) worse and more vicious in our conuersacion then they

are? For I dooe not here esteme christian menne by the articles of the fayth whiche we professe with mouthe, but by theyr maners and lynyng. Wheresoeuer ambicion, couetousnes, pryde, wrathe, reuengemente, and a desyre to hurte reigneth, there (say I) lacketh the faythe of the ghospell. Nowe albeit this pestilence haue infected, euen those vnto whose office it chiefly appertained to see a re|medy for the decay of christen religion, yet haue I some good hope of refo|r|macion, because I see the bookes of holy scripture, but specially of the newe te|stament so taken in hande, and laboured of all men, yea euen as much as of the ignoraunt and vnlettered sorte, that many tymes suche as professe the perfyte knowledge of Goddes woorde, are not able to matche them in reaso|nyng. And that there be very many readers of the bookes of the newe testa|ment, this one thyng maketh me to beleue, because notwithstanding the printers do yerely publishe and put forth so many thousande volumes, yet all the bookesellers shoppes that be, are not hable to suffice the gred^{es} of the byers. For nowe a dayes is it well solde ware whatsoeuer a man attemp|teth vpon the ghospell. This so strong a medicine once receiued and dronken canne not but worke and put forth his strength. Wherefore me thynketh the worlde is in case lyke to a mānes body vexed with greuous diseases, after it hath receyued an herbe called Ellebore, or some other strong purgaci|on. For then is it all together distempered and out of quyet, and fareth as though it woulde yelde vp the ghoste. And God sende grace that this euan|gelike Ellebore, after it haue once searched and entred into all the veynes of our soule, maye so come vp agayne, that (the sedes of vices beyng ther|by

cast out and auoyded) it maye restore vs made whole and purged of all our synnes, vnto Iesu Christe, and maye also after this greate rufflyng and almoste vncurable diseases of the worlde, bryng agayne vnto all menne that ioyefull and muche desyred tranquillitie. And verily I would hope better that the common prayers of all good men to that ende and purpose shoulde not be made in vaine, if the chiefe estates of the worlde, woulde lyke trustie and faythfull physycians, do theyr endeuour to helpe the worlde in this euill case, that is to saye, yf the princes, in whome it chiefly lyeth to rule the worlde as they wyll, would call vnto theyr remembraunce that they shall shortlye (for what thing is there in this present lyfe of any long continuaunce) gyue an accoumpt vnto that moste soueraigne and high prince, how they haue go|uerned their dominions: Agayne yf the bishoppes, diuines, and all ecclesiast|call persones woulde likewyse remember, howe they haue not succeeded in the places of Annas & Caiphas, or of the Scribes and Phariseis, (who whyles they wickedly defended theyr owne kyngdome, wente about to oppresse the kyngdome of the ghospell: whyles they vphelde and defended theyr owne glorye, dyd theyr endeuour to bury and ouerwhelme Christes glorye: and finally, whiles they laboured to approue theyr owne

righteousnesse, made God vnrighteous) but rather in the place of the Apostles, who had a pleasure euen with the leesyng of theyr owne bloude and liues to defende Christes kyngdome, Christes glory, and Christes righteousnes. Christe hath once suffered, once aysen agayne from death to lyfe, and neuer wyll dye agayne. But he suffereth thesame passion afreshe, so oft as the truethe of the ghospell is condemned, beaten, spytte vpon, crucified, and buried. To be short, he rekeneth done vnto hymselfe, whatsoeuer euell or displeasure is done vnto his membres. Peraduenture (moste Christian kyng) I haue spokē here more frankly, and more at large then it became me to do: howbeit the great loue I beare towarde your grace hath made me both lauishe of my woordes, and also more bolde to vtter my minde vnto your highnesse: I beyng a Christian man, do wishe well vnto all Christian menne generally: but yet haue I a certayne speciall loue and affeccion to the moste noble and florishyng realme of Fraunce. I beseche Iesu thimmortall kyng of the whole worlde, vnto whome the heauenly father hath geuen all power in heauen and in yearth, to geue his holy spirite both to the people, and also to the princes and rulers: to the princes, that they may haue grace happely to passe ouer theyr lyues in mutuall amytie and concorde vnder theyr common kyng and prince Iesu: vnto the other, that they maye lyue in reste and peace vnder their moste godly and wealthy princes: and the ende of all to be this, that christian vertue and godlinesse beyng well planted among vs, maye be enlarged and spred albrode as muche as is possible to be, not by inuadyng or wasting of others dominions or countreys (for so our enemies become the porer, but neuer the better and more godly) but by preaching euery where the doctrine of the ghospell syncerely and truely, by theyr ministry that haue in them the spirite of the ghospell: and by ordering our liues after suche sorte, that verye many may be allured to professe our religion euen by the swete smell or sauour of our good lyuing. So be ganne the christian empire, so encreaced it, so was it greatly enlarged, so was it established: and by the contrary we see how it is now almost at a point and come to nothing, if we conside the greatnesse of the whole

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worlde. Wherefore loke by what aydes it first beganne, by what meanes it was encreaced, and established, by the same must we repaire it beyng decaied, enlarge it being brought into narrowe rume, and finally establishe it againe beyng vnstable and at no sure staye. These thinges wryte I (moste christian prince) of a pure zele and good mynde, neyther reprehending any man, sence I beare all men my good wyll, neyther flatteryng with any, or coryng fauoure, because I seke naught at no mannes handes. Almightye God graunt your highnesse well to fare.

Yeuen the first of Decembre, in the yere of our lorde, M.CCCC.xxiii.

MArke the disciple and interpreter of Peter, beyng desired of the brethren at Rome, wrote a shorte ghospell accordyng as he hearde Peter preache & shew euery thing by mouth. The whiche ghospell the same Peter, after he had heard it, dyd allow and publishe by his authoritie, because it should be red of the congregacion, as recordeth Clement in y^e sixt boke of his worke entituled, *Dispositiones*. Of this Marke, Papias also, bishop of Hierusalem, maketh mencion. And Peter in his first Epistle, where vnder the name of Babylon by a figuratiue manour of spea|kyng he vnderstandeth Rome, hath these wordes: The congregacion of them which at Babylon are companions of your eleccion, saluteth you, and so doth Marke my sonne. Wherefore he toke the ghospell that hymselfe had written, and went into Egipt, and first of all men preached Christ at Alexādria, where he ordeyned a churche or congregacion of suche pure doctrine and perfite lyl•ing, that he made all that professed Christ to folowe his exāple. To be shorte, Philo the eloquentest wryter of the Iewes, perceyuyng the first congrega|cion of Alexandria yet to perseuer in the Iewishe religiō, wrote a boke of their conuersacion, as it were in the praise of his nacion: And as Luke sheweth how all thinges were common among the beleuers at hierusalem, so dyd he put in wryting all that euer he sawe done at Alexandria during the tylme that Marke there taught and preached. He dyed in the eyght yere of Neros reigne, and was bul|ried at Alexandria, in whose place succeded Anianus.

The Paraphrase of Erasmus vpon the Gospell of Sainct Marke.

The first Chapter.

IT is naturallie gyuen to all men, to desyre felicitie. This felicitie many worldly men right politique and wyse, as touchyng a certain kynde of wisdom, haue hitherto pro|mised: some, by suche lawes as they haue made and writ|ten: other some, by rules and preceptes that they haue giluen, to teache men how to leade a vertuose and a godlye life. But for as much as they were mēne, they were not able to perfourme their promise. For they neyther wi•t themselves what was the true, & perfyte felicitie of man, nor wherein it stode. And for this cause it came to passe, that in stede of true felicitie, they embraced a certain deceyuable image or shadowe therof, and infected other with their errour, beyng bothe decey|ued them selves, and deceyuers. Therefore bothe the lawe makers, and philoso|phiers, brought vs a certaine gospell of their owne inuencion, but suche a one as was partly false, and deceyuable, and partly werishe and of no efficacie. Moyses and

the Prophetes wrote a more certain and piththie gospell than they, but to one nacion alone: and as that tyme required, wrapped with figulres and shadowes, disposing men onely to y^e knowleage of veritie, but vnsufficient to giue perfite saluacion, neuerthelesse sumwhat promoting therunto, wherein goddes wisdome resembleth nature, whiche bringeth vs, and as a mā would say, leadeth vs by the hande, from the knowleage of thynges that are vndre our corporall sight, vnto the knowleage of thinges inuisible. And yet theyr gospell conteineth in it more feare then glad and ioyful promise, and hath muche more bewrayed the wickednes of man, than taken away the same, rath^r beaten into mennes myndes goddes might and power, than set out his mercie and goodnesse, caused more rather dreade, then emplant^d loue.

For what could man do but feare, tremble, and despayre, after he had learned by the law, that he was alwayes in bondage and subieccion of sinne, and not able to refrayne therfro, and also did knowe how no manne coulde escape the iudgement of God, a very rigorous & sore auenger of synne and vngodlinesse? Who is he that can finde in his harte to loue hym whome he feareth? Now y^e dreade of goddes iustice, although it be many tymes the beginning of saluacion, euen as a bitter medicine that vexeth the whole bodie of manne, is the entrey to health, yet is it not the thyng whiche maketh man to haue perfite fellicitie. The grace and beneficiall goodnes of God, causeth man to loue God, and loue to godward is the thing that au^a•ceth hym to happie state and fellicitie. Therefore after y^e whole worlde was sumwhat prepared, as wel by the prophecies and foresayinges of the prophetes, as by the commaundementes and figures of Moyses, in these laste dayes was opened and preached vnto y^e same, that verye ioyefull gospell, that all mēne ought to embrace, and most lo|uingly to receyue: whiche of the owne accorde, or without any deseruyng on mans behalfe, bringeth not onely to the Iewes, but also to all nacions of the worlde remission of all sinnes. And lest haply any manne put doubt^es in y^e cer|taintie

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of this promise, it is God that maketh it, and no manne: neyther is his ambassadour Moyses, or anye of the Prophetes, but the verye sonne of God hymselfe, Iesus Christe, who for oure saluacion came downe from heauen, & toke vpon him our corruptible fleshe, to thintent that he beyng giltlesse, and without all synne, might by hys passion and death, freely geue innocencie and lyfe to all that beleue his promyses, and put theyr whole affiaunce in hym.

For God, who is of his own proper nature gracious and beneficial, would by this meanes, shewe that excedyng great and inestimable kindnesse that he

bare towardes mākynde: which was so great, that greater can neyther be de|syred, ne ought to be loked for. He could not sende a more honorable messenger than his owne onely begotten sonne, nor shewe more kyndnesse, than through faythe onely, freely to release all mennes offenses were they neuer so many, neuer so great and heynous: yea and ouer this, through his holy spirite, chose those that were before slaues and bondmen of the diuell, to be felowes with his soonne, by whome he hath geuen vs al thinges both in heauen and in earth.

And bycause nothyng could be more ioyfull then this message, or tydings, it is by right good skyl|l called of the Grekes, Euangelion, that is asmuche to saye in Englishe, as glad and ioyfull tydynges, to comfort you, that you should no more feare the yoke and burthen of Moyses lawe.

[The texte.] ¶ The beginning of the ghospell of Iesu Christe, the sonne of God as it is written in the Prophetes. Beholde I sende my messenger before thy face, whiche shall prepare thy waye before the. The voyce of a crier in the wilderness, prepare ye the waye of the Lorde, and make his pathes streight. Iohn did baptise in the wilderness, and preached the bap|tisme of repentaunce, for the remission of synnes: and all the lande of Iewrye, and they of Ierusalem, went out vnto him, and were all baptised of him in thy ryuer of Iordan, con|fessing theyr synnes.

And albeit summe menne had leuer make a further rehersall of this to|rye of the gospell, and begynne the same with the natiuitie and birth of Ie|su Christe: Yet me thinketh it sufficient, for that I woulde be briefe, to take my begynnyng of Iohn Baptistes preaching: For lyke as the day starre goeth before the Sunne, so came he, and appeared vnto the worlde before Christes preaching, not by chaunce and fortune, but by Goddes determ|nacion, to styrre vp the myndes of the Iewes, to looke for Messias that would streightwayes cum, yea and to poynte hym vnto them wyth his finger, when he came: the whiche Iohn, the Prophetes so many hundred yeares sythens, prophecied and told before should cum. For the same pro|phetes whiche prophecied and spake of Christes cummyng, spake and prophecied also of Iohn, the forewalker of Christe. For in Micheas the pro|phete, God the father speaketh vnto his Sonne in this wyse: Lo, sayeth he: I sende my especiall and electe messenger before thy face, who shall make a waye for the, that anon after shalt cum, and take on the thoffice of preaching the ghospell. Lykewyse the Prophete Esaye signifying the prea|chyng of Iohn, sayeth: The voyce of a cryar in wilderness: prepare ye the waye of the Lorde, make strayght his pathes. In semblable wyse the pa|ciente is monished before the cummyng of the Phisician, to knowlage hys disease, and reuerently to receyue hym whan he cummeth, and in all thynges to do after him, and folowe his counsaile. When therfore the tyme appro|ched, that Iesus Christe the sonne of God, who was not yet knownen vnto

the world, should begin to take vpon hym this ministracion, for the whiche he was sent downe from heauen into earth, Iohn according as the Prophetes had prophecied and tolde before, played the forecurrouer, baptizing in wildernesse: not that he dyd therby washe away sinnes, but onely styrre and exhort men to be repentaunt for their former lyfe, that they knowleaging their disease shoulde gredely desire his cumming whiche onely baptizeth with spirite and fyre, takyng awaye at once through fayth in him, all sinnes: endowyng mens soules with heauenly grace, whiche he poureth out of hymselfe, as out of the well and fountayne therof: freely deliuryng from vnrighteousnesse, freely geuyng ryghteousnesse, freely deliuryng from death, and freely geuyng lyfe euerlastyng. The greater that this loue and kyndes was which God shewed vnto mankind, the greuouser shall their punishment be that haue set nought by thesame when it was offred them. And lest any should so do, Iohn came before to prepare and dispose all men by his carnall baptisme, to the spiritual baptisme of Christ: to cause them by exhorting, and making them afrayde, to forthinke, and hate their former lyfe: and fynally to geue them forewarnyng, that messias, and the kyngdom of God, were at hand Iohn was not the light that shoulde lighten euery man, whiche cummeth into this world, but a messenger of the light that anon after should appeare. He was not the phisician whiche should take awaye mennes sinnes, and geue health, but made them inwardly to tremble in their conscience, in that he declared vnto them the great daunger they stode in: Finally he styrred vp all mennes hartes, to the greate desire of euerlasting saluacion, by preachyng vnto them, how he was not farre of, the which only should deliuer frō sinne. He was not y^ebrydgrome but a forewalker of the bridegrome, to wake and call vp all men, to meete the bride grome cumming. He was not the sonne of God, but a voice foreshewing the sonne of God, who anon after should be disclosed vnto the worlde. Moses lawe was a fearefull lawe, in somuche that the childern of Israell could not abide the voyce of God, when he spake vnto them. Iohn being a limitte or bordre set betwene the lawe and grace, and as a man mengled of bothe, dyd herein vse a poynte of the olde law, because in his preachyng he manaced all men with euerlastyng death and damnacion, vnlesse they woulde tourne in season from their synfull lyuing. And againe this had he of the new, that he moued not the people to sacrifices, burnt offrings, vowes, or fastinges, but to baptisme, and repentaunce of the former lyfe: and shewed moreouer how the moste mercifull Messias was already cum & present, who shoulde freely forgiue all men their offences, that would put their whole trust and confidēce in hym. The former lawe was written or published in wilderness, and from thence also cummeth the beginning of the newe. He must cleane forsake all the worlde, that will be worthy to be partaker of the grace of the gospel, whiche compendiously geueth all thynges. In great cities are riches, delicacies pleasures, pride and ambiciō: But specially Ierusalem had in it a famous temple, by reason

wherof she was not a litle proud and stately. The same citie had also carnall sacrifices wherunto the people trusted. Furthermore it had holye dayes, obseruāces of the sabboth, a prescribed choise of meates, and other cel|remonies, wherby she supposed that man was iustified and made rightuous before God: finally, there were highe minded priestes, and dissembling pharisees. But who so desireth the baptisme of the gospel must v•terly laye apart all

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trust and confidence of these thynges. He must forsake all lewry with her Ierusalem, her temple, her sacrifices, her priesthod, and pharisaicall fashions, and from thēce depart into wilderness where he may heare the moste ioyfull tydings of our sauour that straight wayes wil cum. To returne to Iohn, he cried not in vain. For he made a great many so afrayed with his crying and preaching, that they forsoke their dwelling places, and hasted to the water of Iordan: and that not alonely out of all the countrey of Iewrie, but also out of Ierusalem it selfe. Thither flocked a great rablement of souldiers and pulblica•s, and also certaine of the phariseis. Iohn receiued and taught as many as came, without choise or regard of persō, and did also baptise suche of them as were displeased with themselves for theyr offences, and confessed the same: expressing hereby as it were by a certain corporall figure, the very order of the newe lawe and gospell. For the first office and ministerie in christian profession is to teache. When y^e christian nouice (by this name vnderstande good reader suche a one as forsaking eyther the Iewish or Panims religion, and intending to be christened, is newly enstructed in the faith: in the wiche state he is called of thauncient fathers, *catechumenus*) when I saye, the christian nouice beginneth once through the doctrine of the teacher both to know his owne filthie liuyng and also the goodnesse of God, than is he wholly displeased with hymselfe, and perceyuyng no where els to appeare any hope of saluacion, hath strayght wayes recourse for ayde and succour to the beneficiall lorde, who freely exten|deth his mercy and goodnesse towards vs. It is a great furtheraunce to the recouering of health, if the pacient knowe his owne infirmitie. It preuayleth not a litle to the obtaynyng of light, if a manne perceyue the present darkenes he is in. He hath already much profited to puritie of lyfe and vertuous lyuing, whoso abhorreth his owne vnclennesse. The preaching of Iohn, figureth the christian enstruccion, or fyrste teachyng by mouthe of Christes religion. His baptisme representeth the baptisme of Christe. That he so gently recey|ued all that euer came vnto hym, betokeneth nothyng els, but lyke as euery man nedeth the grace of the gospell, euen so no man of what degre or nacion so euer he be, ought to be secluded from the same. The phariseis had their was|shinges. They washed their handes at meale tyme or whan they shoulde take theyr repaste: They washed their bodyes at theyr retourne home from the market: they washed oftymes theyr

cuppes, dishes, stooles, tables, and the rest of theyr housholde stuf, as though cleannesse and puritie of lyfe, whiche God loueth, and alloweth in vs, stode in the obseruacion of suche trifles, or as though a litle quātitie of the Phariseis water, were of suche force & vertue that it coulde make a man euer the cleaner in the sight of almightie God. Suche maner of washinges & baptismes do not make a man cleaner in soule then he was before, but rather more proud and arrogant. Happy therfore are they who haue vtterly forsaken Moyses, and the Phariseis washynges, and with al haste runne vnto the bathes of Iordan. For in the Hebrue tongue this word (Iordan) is as muche to saye, as the floude of iudgement. He is not iudged of the Lorde, who so iudgeth himselfe. This is thatsame purifying floude whiche issueth out of two foūtaynes, that is, out of the knowleage of our own vnrighteousnes, and the remembraunce of the merciful goodnesse of god. This is that baptisme of repentaūce, and flood of teares, which causeth streames of bitter water, to flow out of the most inward vaines of mannes

hart, but it hath suche strēgh & vertue, that it doth as it were with the sharpnesse of saltpeter, scower and wipe awaye al the spottes and filthe of the soule. The Phariseis also haue a confessiō of their owne, but such an one as plainly declareth their pryde and arrogancie. I fast, sayth the proude Pharisei, twyse in the weke. I geue vnto the poore the tenthe parte of all my goodes, and I am not as other men be. The Iewes cōfesse other mens sinnes, and not their owne. Now they that prepare and make themselues ready to receyue the baptisme of the gospell, will neyther be knowne of their owne good dedes, nor make rehearsal of other mens faultes, but eche of them truly cōfesse theyr own. It is a poynt of arrogancie, for a man to stand in recitall of his owne good dedes, euen as to discouer other mens offences procedeth of malice, and euill will. To be shorte, to acknowledge thine owne sinne and iniquitie, is to glorify the goodnes of god.

[The texte.] ¶ Iohn was clothed with Camels heare, and with a gyrdel of a skynne, about hys shoynes. And he did eate locustes, and wilde honey, and preached, saying: He that is stronger then I, cummeth after me, whose shooe latchet I am not worthy to stoupe downe and vncuse. I haue baptised you with water, but he shall baptise you with the holy ghost.

And to thintent that Iohn, who in lyke manier came before the first cummyng of Christe, as Hely according to the prophecie of Malachi, shall cum before the last, might the more in holy and perfite lyuing resemble Hely, he led his lyfe in wildernes, vtterly exchewing the sinfull company of worldly people. He was not clothed with silkes nor yet with wullen clothes, but with a garment made of Camels heare, and girded about the shoynes with a lether

gyrdle. And by this strayght manour of liuing, he shewed a certaine euangelike and christian perfeccion, euen before the gospel was published or preached. His foode was agreable to his dwelling place, and apparayle. For it was euen suche as came to hand, and was easie to be gotten: suche as the place of the own accorde, and without husbanding or tillyng, gaue hym, most commonly certaine flies, called locustes, and wild hony. And here the criar or preacher of Christ, did a great deale more then Moses lawe required.

For that law made distinccion only betwene sundrye kyndes of beastes. But he vtterly, & that without commaundement, abstayned from eating of all folwer footed beastes, fowles, & fishes: That law forbēded to were any clothing of linsaye wolsaye: but he cleane depriued himselfe bothe from the vse of woll and flaxe. Suche a lyfe doubtles was conuenient for the preacher of repen|taunce, who although he were sanctified in his mothers wombe, yet would he neuer the lesse leade a straight life, lest his preaching shoulde haue bene litle esteemed and set by, if his liuyng and doctrine had in any point disagreed. And by this meanes he gate hymselfe so great renoume, and auctoritie among the Iewes, that manye of them supposed he had bene very Messias in dede. But Iohn, albeit he was a man highly in the fauour of God, and endewed with many godly giftes and qualities, yet perceiuing what a great offence it was, for manne to challenge that glorye whiche is dewe vnto God, or for one man to put ayde of saluacion in an other, openly preached in the presence of them all, and sayde: I am not he whō ye suppose me to be. My doctrine is a base and a werishe doctrine. My baptisme is not effectuall. I am nothing els but a manne as ye are, conceyued in sinne: nothing elles but hys messenger, whiche will strayght wayes cum to gyue saluacion vnto all men.

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He is behynd me in tyme, and after the estimacion of the world, of muche lesse auctoritie then I am: but he surmounteth me so farre in heauenly power, that I,* whom you haue in suche reuerence and veneracion, am not worthy to serue him in the office of the vilest drudge or slaue: not worthy, I saye, to lye vpon the ground, and vnleuse the latchet of his shors. You oughte to honoure him. You ought intierly, and with most feruent affection, to desire his cummyng. I preache vnto you earthly thinges. He shall teache you heauenly matiers. I haue hitherto baptised you, as touching the bodye, with water, preparing your myndes to repentaunce: When he •nce cummeth abrode, he shall baptise you with the holy ghoste, whose secret vertue sanctifieth all thinges. For as no man hath rightuousnesse of himselfe, euen so can no man geue thesame to an other. He must nedes be of more power and excellencie than man, whoso geueth that thing, whiche pertayneth to God alone to geue. Knowe you the difference betwene an vnworthy seruaunt, and the maister: betwene the minist̃r, and the auctor: betwene the criar, and the kyng.

[The texte.] ¶ And it came to passe in those dayes, that Iesus came frō Nazareth of Galile, and was baptised of Iohn, in Io●●an: and assone as he was cum out of the water, he saw heauen o|pen and the spirite descending vpon him, lyke a doue. And there came a voyce from heauen. Thou art my deare sonne, in whom I delite.

After that Iohn had with wordes of lyke sentence, moued and styrred vp the mynde of a great manie of theym, to wayt for Messias that was cum|myng, then furth came Iesus when his tyme was cum, forsakyng the litle village of Nazareth in the countrey of Galile, where because of his educaciō and long continuaunce in thesame, men thought he had bene borne. Certes this is the nature and propertie of all euangelike thinges, to begyn very basellye, and from suche begynnynge by litle and litle, to cum at the length to highest perfeccion: whereas contrarily all thinges that euer the world and the deuell goeth about are after merueilous goodly beginniges, sodainly cast down, and brought to nought. So lucifer whiles he set his feate in the northe ymagenyng to be equall with the highest, was sodainlye cast downe head|lyng into hell. In semblable wise Adam when that thorough the diuels in|stigaciō, he desired to be equall with God, was by and by exiled, and cast out of paradise. Therefore if thou here considre the high excellencie, and greatnesse of Iesu, it will cause the muche more to wonder at his singuler humblenesse of mynd & modestie. He came out of a poore and homely village, out of Galile the vil●st countrey of all Iewrie. He that purifieth all thinges, came as one of the raskall sort, humble & lowly to the baptisme of repentaūce, amōg sinners, souldiers, brothelles, & publicās without any seruauētes to wayte and attēde vpō hym. It was not ynough for hym to be circumcised accordyng to the or|dynaunce of the lawe, and purified after the tradicion of Moyses: He desyred also to receiue Iohns baptisme, teaching & enstructing vs hereby, that who|so maketh hym selfe ready to be a ministre and preacher of the gospell, muste omitte nothing whiche in any wyse perteyneth to the increase of vertue and godlines: And again ●schew all thinges, wherwith the weakelinges may be offended. Iohn taught vs this lessō, that a preacher of goddes word shoulde, not get himselfe estimacion and auctoritie, by gorgeous apparell, or pōpouse liuing, but by honest behauour, and godly conuersaciō. But the e●sāple that Christ shewed, was of muche more perfeccion, and farther from the Iewishe

fashion then this: for that he differyng nothyng at all from other, neyther in his apparell, nor yet in dyet, dyd neuerthelesse by his godlye lynyng, mekelnesse, and beneficiall goodnes towards all men, vtterly duske and deface the auctoritie of Iohn. For that is of hygher perfeccion whiche is geuen by the grace of the gospel, then that whiche procedeth from the

austeritie, and straitnes of the lawe. The whole intent of the lorde Iesus was this, to make the worlde to know how he was the onely aucthour of saluacion, to expresse and set out vnto vs, a certaine fourme of euangelike and true godlynes, to cōfirme the truth and certentie of all that euer Moyses and the Prophetes had v•ittē of thinges past, and to make vs, as it wer with the giuing of an earnest peny, to haue a sure hope and expectacion of thinges yet to come. For we right gladly beleue him, of whom we haue conceyued a meruelous good opinion, and vpon whom many witnesses do consent and agree.

Wherefore it was procured by the prouidence and wisdom of god, that the Lorde Iesus shoulde euery where haue an euident recorde and testimonie of his deitie: Of the whole lawe of Moses, of all the Prophetes, of the angels, of the shepardes, of the wise men called Magicians, of the Scribes, of Silmeon and Anne, of Iohn baptist, of the father, of the holy ghost, and finally of Pylate, and the deuils. The miracles also that he wrought, plainly declared hym to be y^e sonne of God. He dyd many thinges, not because himselfe had any nede so to do, but for y^t he would set out vnto vs in his owne person, a certaine fourme and trade of lyuing: as when he fasted, when he was tempted, when he oftentymes prayed, when he came to baptisme, when he obeyed his parenltes, when he paciently suffered all iniuries and wronges, and finally when he came to his crosse and passion.

He perfourmed many thynges that the prophetes had prophecied of before, lest the people should doubt of the promises afterwarde to be accomplished: as when that in his baptisme he receyued the holye ghost in the lykenesse of a doue, lightyng vpon the croune of his heade: as when he arose agayne from death to lyfe. Wherefore he came as a penitent to Iohn: he desired his bapltisme, and obteyned it. He was baptised in Iordane, wherin were baptised both tanners, Publicans, and souldiers, a sorte of people so sinful, that none are more blemished or defiled w•h sinne. Are not here y^e statly princes of this worlde ashamed, who will haue nothyng common with the vulgare people? No kyng, nor priest cummeth to baptisme, and if it were theyr pleasure so to do, they would scarcely vouchesafe to receyue baptisme in a bason of golde or precieuse stones. Nowe our sauour Iesus, that fountayne of all puritie, that kyng of all kynges, that lord of all lordes, disdayned not the common bathe, wherin the common sorte were washed. But whoso humbleth hymselfe belfore man, * the same is highly exalted before god. Iesus was baptised as the rest, and euerychone of the common people there present. But the father of heauen disseuered hym frō the residue, by a certayne notable signe neuer sene, ne heard of before. For as sone as he was come out of the water of Iordane (whiche he halowed with the touche of his holy body) vnto lande, as he was in his contemplacion and prayers, Iohn sawe the heauens open, and the holly ghoste flie downe from thence, and light vpon the holy croune of his heade, and there tarye. The pride of Adam closed the gates of paradise agaynste vs: The humblenesse of mynde and modestie of Christe, hath for paradise opened

vs the gates of Heauen. There was a visible signe shewed vnto mannes eyes, but by the same we were taughte what maner of myndes that heauenlye spilrite both loueth and maketh. The spirite of the deuill, and the worlde maketh and loueth suche mindes as are haute, puffed vp with pride, & fierce: but that heauenly spirite loueth those whiche are lowely, meke, and peacible. There is nothing more harmles, and more without gyle, then the doue: nothing whose nature wurse agreeth with fighting and raueny. It was plainlye expressed & set out in the lord by this corporall figure, what is spirituallly wrought in all those that with a sincere and pure faith, receyue the baptisme of the gospell. The body is washed with water, but the soule is throughly annoynted with grace inuisible. Moreouer that the done abode still vpon the croune of the lordes head, signified that the holy ghoste is geuen to all other godlye men, and good lyuers, o atably after the measure and proporcion of their faithe, as it is presently expedient. But in Iesus was the continuall fountaine of al heauenly grace. For the doue brought hym not then any new grace whiche he had not before, but euidently declared howe he was full of grace, and showed moreouer, from whence all grace and goodnes issueth, and cummeth vnto vs. Iohn beyng stablyshed in mynde with this so euident a signe receiued of the father of heauen,^{*} doubted not to pronounce Iesus to be the very sonne of God. The witnes that he gaue vnto Christ, was of great waight and authoritie amōg the Iewes, but much greater was the testimonie of the father himselfe: whose voyce sounded doune from the heauē, saying: Thou art that my derely belo|ued sonne, in whome my minde delighteth. For a wyse childe is the fathers ioy and comforte. That heauenly spirit of God is not ydle, weake, faynt or feble, but of nature all fiery, and by and by wurketh, and putteth furth his vertue, as soone as it is once entred into the soule of man.

The spirite of man is slacke and slowe, and thinketh vpon nothing, but that whiche is lowe, vile, and worldly. But they that haue the spirite of the fleash mortified, and are led with the spirite of God, do furthwith goe in hande with high thinges, and of manly enterprise, that is to say, doe fight against the vn|cleane spirite, their ghostly enemy the deuill, whō they are not afrayed euen to prouoke to battayle, as men puttyng theyr whole confidence in the ayde and succour of the heauenly spirite, whiche is of muche more vertue and poussaūce than all that withstande the gospell.

[The texte.] ¶ And immediatly the spirite droue him into wildernes: and he was there in the wilder|nes fowerty dayes, and was tempted of Sathan, and was with wild beastes: and the aun|gels ministred vnto hym. After that Iohn was taken, Iesus came into Galile, preachyng the gospell of the kyngdome of God, and saying: The tyme is cum, and the kyngdome of God is at hande: Repent and beleue the gospell.

Wherefore Iesus plainly expressing in himselfe, what he woulde haue vs to doe incontinent after we haue receyued baptisme, was brought by force of the holy goste, into wilderness. There he made his abode fowertie dayes, and as many nyghtes, styll continuynge in prayer and fastyng, and in the meane season he was tempted of the deuyll, whom (after he had discoumfit, and ouerthrowen hym) he delyuered vnto vs to ouercum: shewyng vs also the very waye and meane, howe to gette the victorie. He is ouerthrowen by the spirite of Christe, by continuall prayer, and sobernesse of lyfe, and by the weapon of holy Scripture. The whyle that Christe continued thus in wyldernes, he lyued among saluage bestes, vtterly abstayning from all comfort and solace

taken of the company of man. There had been no daunger for hym yf he had bene conuersaunt with the multitude of people, but he shewed hereby howe expedient it is for a Christian souldiour, to exchewe the compaignye of the conmon sorte, vntill he haue sufficiently tamed the fleshe, and overcome the deuyll, and by continuall recordyng of Goddes lawe, and deuout prayers, made him selfe strong ynough in spirite. For many be in more safetie when they lyue among bestes as Christ dyd, then when they be conuersaunt with suche mēne as are more noysome then any brute bestes. The Lorde and sauour Iesus Christe kept company with bestes: but whiles he lacked the ministry of mē, Angels were alwayes present, and serued hym. They that vtterly despyse al the pastimes and pleasures of this worlde, neuer wante heauenlye pleasures, and solaces. For vs and our profite Christ was baptised: For vs he prayed: for vs he was notably described by the testimony of the father, and the holie ghost: for vs he went into wyldernes: for vs he fasted: for vs he was temptēd: for vs he gatte the victorie ouer the deuill. Here consyder thou Christian souldiour, the very true and right order of thy perfeccion. The first instruccion and teaching by mouth of Christes religion, causeth hatred of the former lyfe, and hope of clensyng or remission of synnes. With these capitaines thou runnest to Iordane: and there throughe fayth in Christe, wastest awaye the fylthynesse of all thy synnes. And anon after at thine owne praier and at the petitiō and praier of the churche, thou hast a newe spirite geuen the from heauen, and by it arte admitted to be of the number of the children of God, and emplatēd into the body of Iesu Christ, as a member of hym, who is the very heade of the churche. In the meane whyle it behoueth not the souldiour of Christe, to be carelesse. Thou hast promysed thy seruice to Christe thyne Emperour. Thou hast renounced the deuill. Thou haste receyued the holy goste as it were gifte money, a bond, and an earnest peny of thy salarye. Thou must enforce thyselfe with thy vtter endeuour to get victory. But that neuer chaūceth to the negligente and rechele person.

Thou must take to thee armour and weapon, leste thyne ennemie whiche euerywhere lyeth in wayte for the, cum vpon the vnwares, and when thou arte vnarmed. Thou shalte incontinent be assaulted with the world, the deuil, and the fleshe. Thou muste alwaies fight, to thentent thou mayest alwayes gette victory. For this battaile shal not ende before thou make an ende of thy lyfe. But yet the oftener thou chaunce to vanquishe thine ennemye, the weaker shall he departe from battaile, and thou the stronger. When thou haste here behaued thyselfe valiantly, and played the manne a while, then at the lengthe addresse thy selfe to the ministracion of the ghospell, specially yf thou feele that the spirite of God driue the therunto.

The Lorde Iesus was meete to preache the ghospell (then whiche ministrie, there is none of greater perfeccion) euen when he was a verye lytle chylde: But he ordeyned a patarne or an example in hymselfe, for vs to coun|terfayte and folowe: wherby we are taught, that we ought not by and by af|ter our profession, rashely to hasten ourselues to this so high and holy a ministracion. The lawe of Moyses had her tyme. There was also a tyme when it behoued that as the lyght of the euangelyke veritie, beganne by litle and litle to shine furth vnto the worlde: euen so shoulde the shadowes of the olde lawe vanishe awaye: and the carnall lawe gyue place vnto the spirituall, puttyng

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furth her vertue. Lyke as in transformacions and naturall chaungynges of thynges, there is a certaine meane, whiche hath some affinitie with both the extremes, to the intent that thinges of muche contrarietie maye easely be tra|nsformed, and to|rne one into another: Eu|n so Iohn came as a meane be|twene the carnall law of Moyses, and the spirituall law of y^e ghospell, to this ende, that men might the soner be transformed, and brought from the fleshe or litterall sence of the lawe, to the spirite, and true meanyng of the same. For ayre is not sodainly, and immediatly made of yearth, but in this transformac|ion water is the meane betwene both, whiche at the length by litle and lytle is fined into ayre, a more pure element. Wherefore as long as the preachyng of Iohn (who partly vphelde the olde lawe, for as muche as it also sumwhat helpeth to bryng a man to Christ) floris|ed, our sauour Iesus, leste he should haue seemed to any, eyther to contende with Iohn, or els to disanull the law, whiche he came to make perfect, neuer preached openly, ne declared his diuine power, but with a fewe miracles, nor gathered together any disciples, but ra|ther behaued hymselfe as the disciple of Iohn: teachyng vs hereby, that no mā can well exercise the office of a mayster, vnlesse himselfe haue beene before an obedient disciple. But after that Iohn was cast into prison for his plaine and frāke speakyng, then dyd Christ as it were succede him, & come in his place. It is meete that the carnall be fyrste, and that latermore, whiche is spirituall and gostely. That whiche is vnperfect

goeth before, and the perfect cummeth after. Grace foloweth the propertie of Nature. Corne is fyrste grasse before it haue eeres, and mannes state foloweth after infancie. The ceremonies of the lawe, notwithstanding they haue somewhat shadowed and figured Christ, yet nowe at the length drawe they to theyr ende, and the light of the ghospell shi|neth abroad, whose only auctour is Iesus Christe. He went first to preache in Galile. For it lyked hym that this newe lyght shoulde begin to shyne oute of that parte of lewry, whiche was counted vilest of all other. Proude Ierusa|lem deserued not to haue this pre•minence, which, albeit she were in very dede as blynde as a betell, yet thought her selfe to haue a perfect good syght, and for that cause was more vncurable.

But in these thynges, whiche came not to passe by hasard of Fortune, there lyeth hyd a certayne secrete significaciō of thynges to be doen. For what be••keneth it that Iohn is closed and shut vp in prison? Forsooth that the law of Moyses shall at the appearyng of the moste cleare light of the Gospell, be made darke, and vtterly loose her lyght. What signifieth it that he is bounde? Truely that the carnall parte of the lawe shalbe bounde, and free|dome l•used and set at large, through the grace of the gospel. What meaneth it that Iohns heade is stricken of? Certes that nowe is presente the true heade of the whole congregacion, which shalbe assembled of all nacions of the whole worlde.

What is this that Iesus preacheth the kyngdome of God in Galille? Undoubtedlye he maketh a foresigne that the grace of the ghospell shall forsake the wicked Iewes, and go from them to the Gentyles, because the Iewes embraced styll that olde heade whiche was chopped of by the ghospell, and contemned Christe the very head of the whole lawe. For this woorde (Galile) in the Sirian tongue, signifyeth a flytting or chaungyng of habitacion. Before tyme grace laye hydde, and ceremonies were in

hyghest estimacion. Nowe are they gone, and Iesus cummeth abroad, the effectuall auctour and preacher of the grace of the gospell. Therefore accordyng to the mysticall sence hereof, whoso wil heare Christ preache, must flytte away from their olde vsages, and naughty lustes, to the intent they maye be receyluable of this newe and heauenly doctrine. Let the Iewe caste away the per|swasion and sure beliefe he hath conceyued of his owne holynes: the Pharisey, the pryde he taketh by trustyng to his woorkes: the Bishoppes, the glory of their temple, and sacrifices: the Philosophers, the vayne aydes of mannes wisdom. Let Kynges and tyrauntes cast away that moste foolyshe truste, whiche they repose in their ryches. Let all nacions laye aparte all vngodly customes, all filthy lustes, and hearken vnto this newe Preacher Iesus, who teacheth not worldly, but

heauenly thynges. He speaketh indifferently to all menne. Let all men therfore heare hym alike.

Here is it very expediente to consider how our sauour Christ beginneth to set furth his doctrine. Worldly Philosophers do first teache their audience, nor those thynges which are most fruitfull & profitable, but such thinges as may cause thē to be had in admiraciō for their singuler wisdomē, minding nothing so muchē, as to get themselues a name by dissenting in opinion, from other famous teachers. But the lorde Iesus woulde neyther disanull thauthoritie of the olde law, (for he doth truely interprete y^e same, which was before misse vn|derstād: rather making it perfit, thē destroying it) neither disproued he Iohns doctrine, although it were vnperfit, but begā his preaching with the selfsame beginning, which Iohn had vsed before. A man would haue saied he had bene the very scholer and disciple of Iohn, who was in dede the maister, and au|ctour of all. Now what preacheth he? what is the crye that y^e word, & sōne of the euerlasting father maketh? The world had far swarued frō y^eright vsage of the law of nature, whiche God hath grauen and planted in al mens hertes. The wisdomē that the philosophers taught, increased the foly of the worlde. The religion which the gentyles vsed before time, was moste wicked, and detestable. The law of Moses caused muchē hipocrisy with her shadowes, her sacrifices, and her fears. The lawe sygnified or meant by her figures, and the Prophetes tolde before by their prophecies, how one should cum, who should offer vnto all nacions perfite saluacion. But because this promise was so long differred, the worlde beyng as it were deafe, gaue no eare thereunto at all. Yet the lorde of his graciouse goodnesse, forgate not to perfourme the same. Now is the time already fulfilled that he prefixed or aforepointed vnto this busines. You nede not from henceforth to await for the fulfillyng of any other figures, or any mo darke sayinges of y^e lawe. You nede not to loke after newe prophetes. Loe, the kyngdome of God is now present. In steade of shadowes •eritie shall shine abroad. In steade of the carnall lawe, the spirituall shall suc|cede and cum in place. In steade of corporall ceremonies, true godlines shall raigne. In steade of the deuilles kyngdom, Gods kyngdom shal be enlarged. There is no cause why you should lynger or stay: why any man shoulde looke backe vnto the aydes of his owne rightuousnesse.

Perhaps as Moyses lawe taketh rightuousnesse, sum are rightouse in the sighte of the worlde: but as the new lawe requireth thesame, all men are syn|ners, and vnrightuous. Yet for all that there is no cause why you should dis|payre. Knowe your disease, and then receyue remedy, that is, onely be you relpentaunte

for your former lyfe, and stedfastly beleue the gospel. Nowe is there

brought vnto you a message right ioyfull, and muche to be desyred, I meane free remission of all your trespasses. You haue no nede of burnt offringes. Onely▪ knowledge your vnrighteousnesse, and repose youre affiaunce in the righteousnes of almighty god, who doubtlesse will perfourme what he promiseth by his ghospell. For that man shal sufficiently deserue to enioye the promise therof, whoso beleueth the promiser.

[The texte.] ¶A• he walked by the Sea of Galile, he sawe Symon and Andrewe his brother casting nettes into the Sea, for they were fyshers. And Iesus sayd vnto them: Folowe me, and I wyll make you to become fyshers of men. And streyght waye they forsoke theyr nettes and folowed hym. And when he had gone a litle further thence. he sawe Iames the sonne of zelbede and Iohn his brother, whiche also were in the shyppe mending theyr nettes, and he anon called them, and they left their father zede therein the <◇> the hyred seruaūtes, and folowed hym.

After the Lorde Iesus had with suche wordes moued and styrred vp the myndes of the Iewes to receiue the newe Phylosophy, and doctrine of the ghospell, he lykewyse began after the ensample of Iohn to gather certaine disciples, but fewe in number, and suche as were vnlettered persones, and of lowe degree, to the entent that when he had through theyr ministry conuer|ted all the whole worlde, it shoulde plainly appeare how this kyngdom was the very kyngdom of God, and not a worldly kyngdom. Therefore as he tra|uayled on a daye by the lake or sea of Galile, he ispied Symon, and Andrewe his brother, labouryng together, and aboute to caste their nettes into the wa|ter: For they were fishermen, and by this occupacion gat their lyuyng. The basenes of theyr crafte, made for the aduauuncyng of goddes glory. The con|corde of the two brethren, signified the consent and agremente of the churche. The crafte of fyshing, bare the figure of the ministraciō of the ghospell, which by vertue of Goddes worde plucketh vp into the lyght of veritie, and loue of heauenly thynges, suche as are drowned in the darkenesse of ignoraunce, and the fowle stinkyng puddell of worldly cares. And thus fyrste of all fyshed he for these two fyshers. Come ye ({quod} he) and folowe me, for I will make you bel|gynne from this day forward, to fyshe after men. Assone as the Lord Iesus had spoken the word, the two brethrē leauing theyr nettes euen as they were, folowed him without any taryng. For Iesus voice hathe in it a certaine hea|uenly charme or inchauntment. And goyng thence a lytle forward, he sawe other two, that is to were, Iames the sonne of zebede, and Iohn his brother, who were also trymmyng and mendyng theyr nettes in the shyppe, and ma|kyng themselues ready to go a fyshyng. And these two notwithstanding their myndes were bent another waye, he sodeinly spake vnto, callyng and com|maundyng thē to folow hym. Now, that thou mayest know young men of an euangelike faith, they made no taryng, but leauyng their father zebede with his hired seruauntes in the shyp, streyght wayes folowed their caller. Thus beganne Christe to gather the ciefe prelates, and

ministers of his Church, cleane refusynge the priestes, and Phariseis of Ierusalē, with all their pompe and pryde.

[The texte.] ¶ And they came into Capernaum, and streyghtwaye on the Sabboth dayes, he entered into the Synagoge, and taught, and they were astonyed at his learnynge. For he taught thē as one that had authoritie, and not as the Scribes.

And being accompanied with such a felowshyp, he came vnto Capernaum.

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This Capernaum was a citie muche florishynge in substaunce, but no lesse proud, vngodly, and vicious, than it was welthy. Here byanby he beganne to playe the parte of an Euangeliste, or preacher of the ghospell.

For vpon the sabboth daye he entered into the Synagoge, and taught the Iewes openly, not the vayne fables of the Phariseis, but declared vnto them the very true meanyng of the lawe, which was in dede spirituall, and not carnall. And the people perceiued him to be a newe teacher, & his doctrine also to be of a new sort. Thei sawe he was a mā of lowe degre, & that suche as accompanied him were but fewe in numbre, very rascals, & men of no reputacion: yet wondered they greatly at his wordes, for that they breathed a certayne godly vertue. For he did not after the maner of the Scribes, teache triflyng cōstitucions of men, or olde wyues tales of genealogies, and pedegrewes, but his wordes were pithy and of authoritie, and the wonderfull great miracles he wrought, caused those verities that he spake to be beleued. What thyng soeuer is humayne and worldly, the same is of litle price and estimacion, when Goddes power begynneth once to put furth his strength and efficacie.

[The texte.] ¶ And there was in their synagoge, a man vexed with an vncleane spirite, and he cryed, saying: Alas what haue we to do with the thou Iesus of Nazareth: Arte thou cum to destruye vs? I knowe the what thou arte, euen the holy one of God. And Iesus rebuked him saying: holde thy peace, and cumme out of the man. And whā the vncleane spirite had torne him, and cried with a loude voyce, he came out of him, and they were all amased, insomuche that they demaūded one of another among themselues, saying: What thing is this? What newe doctrine is this? For with authoritie commaunded be the foule spirites, and they obeyed him. And immediatlye, his fame spread abroad throughoute all the region bordering on Galile.

And lo, byanby there was occasion ministred for him to worke a myracle. For in that assembly, was there a certayne felowe whiche was vexed with an

vnckane spirite. This wicked spirite coulde not abyde the heauenly spirite speakyng in Christ. For he beganne to clatter agaynst his heauenly doctrine, crying aloud, and saying: O Iesus of Nazareth, what hast thou to do with vs? Arte thou cumme to destroye vs before the tyme? I right well knowe who thou arte. Certes the selfe same holy one, whiche the prophete Daniel promysed long sithens, whom God hath singularly sanctified aboue al other. The lorde Iesus, eyther because the tyme was not yet cumme that he should openly confesse who he was, or els because he was not pleased with this confession, beyng vndoubtedly true, but yet made •hrough constraint of feare, and of a wicked spirite (who sythe he is of hymselfe a lyer, and delighteth to deceiue man, was not to be hearde in the presence of the people when he spake the trueth, lest any manne woulde haue taken occasion there by to beleue hym afterwarde when he had lyed,) the lorde Iesus, I saye, rebuked hym, and sayed: Holde thy peace, and departe out of the man, and so shalt thou better declare who I am. And furthwith at the lordes cōmaundemēt, the vnckane spilrite forsoke the mā. But at his departure he tare him, & cryed out with a loude voyce, so that it euidently appeared thereby, how he fled awaye not wyllingly, but by force and constraint of Gods power. And here was shewed the fylgure of a manne possessed with the spirite of the deuyl. Is not he vexed wyth the worste, & cruellst of all the deuils, whiche is wholly possessed with ambicion, couetousnes, rancour, malice, hatred, pleasure of the body, & suche other

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lyke deuylishe lustes, and appetites? Suche as are vexed with these spirites, canne in no wyse abyde to heare the gospell preached, but yell and crye oute agaynst it, as the deuill dyd, saying: what haste thou to do with vs Iesus? Arte thou cumme to destroye vs? For so many as y^e spirite of this world possesseth, thinke themselues vtterly forlorne, whensoever they are constrained to forsake those thinges wherein they haue sette theyr false felicitie. Wherefore theyr myndes are sore troubled, and as you would saye, tugged and haled in to sondrie pieces, whylest on the one syde feare of eternall damnacion moueth them to vertue and goodnes, on the other syde the venimous • swetnes of such vices as thei haue of long time accustomed vnto, holdeth them fast and withdraweth them from theyr godly purpose.

But yet no manner of deuill taketh so faste holde, but he wyll at the commaundement of Iesu, flye awaye. It is a muche greater myracle to make of an ambitious man, a temperate, of a fyerce felowe, a pacient, of the lecherous persone, a chaste liuer, of the extorcioner or one that liueth by pollying and pylllyng, a lyberall man, than to delyuer a mannes body from a wycked spirite.

But yet men wonder more at this, then at the other, not because it is more wonderfull and meruailous in dede, but for that it is seene with bodely iyes. Therfore when he had thus chased away the vncleane spirite by commaun|dement onely,* then the Iewes greatly wondered at it, insomuche that they demaūded one of another saying: What new thing is this? we haue not read that euer the Prophetes dyd the lyke, castyng out deuyls by bare worde of mouth onely. Or what new kynde of doctrine is this, that hath so great ver|tue and power folowing it? He preacheth the kyngdome of god, and putteth furthe Gods power, in that he treadeth vnder foote, and subdueth the power of the deuill. Neyther is it by sorcery or inchauntment, or by makyng of long prayers vnto god, nor yet by any other laborious meane that he thus putteth to flyght the wycked fendes: But he commaundeth them with worde onely as theyr lorde and conquerour, and they incontīnēt whether they wyll or no, obey hym. Of this wonderful facte, a great fame of Iesu was spred abroad throughout all the countrey of Galile. And because it shoulde appeare that in him is the well spring of godly power, whiche can neuer be consumed, one miracle dyd streyght wayes succede and folowe another.

[The texte.] ¶ And furthwith when they were cumme out of the synagoge, they entred into the house of Symon, and Andrew, with Iames and Iohn. But Symōs mother in lawe laye sicke of a feuer, and anon they tell hym of her, and he came and toke her by the hande, and lyfte her vp, and immediatlye the feuer forsake her, and she ministred vnto them. And at euen when the Sunne was downe, they brought vnto hym all that were diseased, and them that were vexed with diuels, and all the citie was gathered together at the doore, and he healed ma|ny that were sicke of diuerse diseases, and cast out many deuils, and suffered not the deuils to speake, because they knewe hym.

For anon as they were departed out of the synagoge, they came into the house of Symō and Andrew, whither also Iames and Iohn folowed. Now Sylmons mother in lawe, as it thē fortunēd, laye sycke & was sore vexed with an ague. Assone as Iesus was by them aduertised therof, he went to the bedside & toke the woman by the hande, & lyfted her vp, & forthwith the feuer forsoke her, & euē as she was sodainly, so was she perfectly, made whole. For she was sodaynly made as lusty and strong, as she was before, insomuche that she did her accustomed office in the house, ministring vnto Iesu, and his disciples.

He lyeth sycke of a perilous disease, whose mynde burneth with the loue of carnall pleasures: who by reason of superfluitie and excesse, leadeth an ydle and a sluggish lyfe. It is a woman that lyeth sycke. And at the beginning the fyrst woman deceiued with the pleasaunt alurement of an apple, began

to be sycke of this ague. Our fleshe that alwayes lusteth agaynste the spirit is our Eue. But happy are they whome Iesus, with the touche of his moste holye spirite, lifteth vp to the loue of heauenly thynges, that he whiche before tyme serued ydlenesse, riotous liuing, and vncleannes, maye sodeynly recouer his olde strength, and lustynes, and being made a newe manne, hereafter becom the seruaunt of clennes, chastitie, & sobernes. For these are the meates, whiche Christe is refreshed, and delyghted withall. Now ymagine, that the house of Symon sygnifieth the churche of Christ, in the whiche it is not conuenient that there be anye feble and weake in spirite, but suche as are full of euangellyke strength, and lustines. And yet many tymes Peters mother in lawe, that is to saye, the synagoge, lyeth sicke in the same. For he is a membre of the synagoge, vnto whose corrupte tasting, the vnsauery and weryshe letter yet sa|uoreth: who tasteth well the water of the Pharisaicall vnderstanding, and can in no wyse tast the wyne of the spirite, and true meaning of the ghospell.

They that were in the house with the Lorde Iesu, desyred him to lyfte vp the woman that laye sycke in her bedde. In semblable wise let vs all, who are mē|bres of the churche, desyre his mercyfull goodnes with most humble praiers, that he wyll vouchesafe to put out his holy ryght hand, and therewith to lifte vp also those timerous persons, whiche clening only to the letter of scripture, and wholly geuen to the supersticious obseruacion of ceremonies, dooe of a certaine vnright iudgement, greatly desyre those thynges that are hurt|full & noysome: and contrarily, hate and abhorre suche thinges as are onely to be desyred: to lyfte them vp, I saye, to the fredome of the ghospell, whiche ser|ueth not for this purpose that we should with more libertie committe sinne at pleasure, but to the intent we should gladly, and with right good will, dooe the workes of Euangelike or christian charitie, and cherishe Iesus in his mem|bres. The Lorde is alwayes ready to heale the soule, yf he be desyred, and cal|led vpon. He loueth those that call vpō hym, call they neuer so importunatly, and out of season.

It was nowe late in the euening, and the sunne was set, so that it might be thought a great point of importunitee, to cal vpon the physycian at that time. But the great desyre of healthe had the vpper hande of shame. They brought vnto him a very great numbere of suche as wer diseased with all kyndes of in|firmities, and among them also, some whiche were vexed with vncleane spiri|tes. The whole cite of Capernaum came thicke and threfolde, to the gate of the house to see this syght. Iesus without excuse healed very many of them, of sundry diseases, and cast out many deuils. He was a quicke and a readye phy|sycian, who with worde cured diseases. Moreouer he put to silence the deuils, who cryed with a loude voyce that he was Christ, vtterly despysyng the test|monie of his enemyes, and of them with whome he woulde that his shoulde in no wyse haue to do. He suffered the chyl dren of the Hebrewes, and fyshers, to descry hym: But he admitted no recorde of the deuils, though it were true. The noughtines of the person that telleth the trueth, doth hurte thesame. And he doeth more harme with his lies, whiche hath gotten himse|f credence afore

by some true tale tellyng. This was then done accordyng to the hystorie. But to open the secrete sence and meaning hereof. We se very many euen nowe a|dayes, that cum flockyng vnto Simon Peters house: whiche as I sayde be|fore, bare the fygure of the Church. For the cite of Capernaum representeth the whole world: the setting of the sunne, fygureth the deathe of Christe. The gate of the house, signifieth baptisme, whiche is beset with repentaunce of the former lyfe, & truste to obtayne soule healthe of Iesus. The sycke people sitte aboute the gates, that is to saye, the Publicans and sinners desyre to be recei|ued into the felowship of the church. They should not deserue to behealed ex|cept they surely beleued that Iesus bothe could and would geue them helth. The church of Christ conteyned in it but a very small numbre, so long as he y^o lanterne & lyght of the world, liued in yearth. But after his death a great mul|titude of people began thither to resorte, out of al the countreis of the world.

[The texte.] ¶ And in the morning very early, Iesus (when he was rysen vp) departed, and wēte out into a solitarye place, and there prayed: Symon, and they that were with him folowed after him, and when they had found hym, they sayed vnto hym: all men seke for the. And he saied vnto them: Let vs go into the next tounes, that I may preache there also. For ther|fore I am cū. And so he preached in theyr sinagoges, and in al Galile, & cast the deuils out.

These thinges so done: when the Lorde Iesus who came not for this onely purpose to cure corporal diseases, whiche he sendeth many tymes to his to the intent they maye be whole in soule: when, I saye, he sawe the multi|tude greatly desyre to be healed of their bodely diseases, and not with lyke aff|fection couet to heare his heauenlye doctrine, wherewith the maladies and di|seases of the soule are cured, the nexte daye, as though he had bene desyrus to take some ease and rest, he deceyued them, for he roose verie earlye in the morning, and went from Capernaum into a solytary place, where he made his prayers to the father, genyng hym thanks for the benefites wyche he had decreed to geue vnto mankynde by hym. And here are sundrye ensamples prepared for our instruccion. Fyrste he teacheth vs that we must assone as we haue done our neyghbour good, departe away: leste we seme to loke after any mede or reward, of those that we haue done good vnto. Secondarilye we are taught manye tymes to leaue of the teachyng of holsom doctrine for a season to styre vp a desyre in vs to aduaunce the same. Finally we learne also that we ought to refreshe and quicken the spirite, by often goyng asyde into solitary places: I meane not suche goynges aparte, as are for pleasure and pastime, but for prayer, and heauenly contemplacion: because we maye retourne from thence more willyng in spirite, and better disposed to helpe the weake: Euery man which

hath chaunged place, is not goen into wildernes, but he that hath cleane seuered his mynde from worldly cares, and wholly bent himselfe to the studie, and contemplacion of heauenly thinges. When Simon Peter, and the reste of the disciples vnderstode that Iesus was priuilye departed, they folow|wed after til they had founde where he was. For it is not beseming that the true disciples of Iesu be any tyme awaye from their maister whome they ought in all thynges to folow. In the meane season, when the people, whiche flocked early in the mornyng to the gate of the house, had also learned how Iesus was gone awaye, they lykewyse folowed hym into the wilder|nesse. Many there be that folow Iesus, but none fynde hym oute saue alonly his disciples: who after they haue once founde him, do shewe him vnto other.

Wherefore they tolde the lorde, how there was a great multitude of the citi|zens of Capernaum come thither to seke him. The lorde then answered again saying. It is sufficient at this present, to haue layed these foundations among the Capernautes. Nowe it is tyme for me to go in like maner, and viset the litle tounes, and villages here about, that I maye likewyse there preache the kyngdome of god▪ For I came not to preache to one citie alone, but to declare saluacion to all men. For this cause the Lorde trauayled through the tounes, and villages of all Galilee preachyng in their Synagoges, curyng diseases, and castyng out deuils, because the ignorant people shoulde by reason of his mighty dedes and myracles, geue firme credence vnto his doctrine.

[The texte.] And there came a leper to him, besethyng hym and knelyng downe and saying vnto hym. If thou wilt thou canst make me cleane. And Iesus had compassion on hym and put furth his hande, touched hym, and sayth vnto him: I will, be thou cleane. And as sone as he had spoken, immediatly the leprosy departed from hym, and he sent him awaye furthwith, and sayth vnto him: Se thou saye nothing to any mā, but get the hence, shewe thy self to the priest, and offer for thy clensyng those thynges whiche Moses commaunded for a witnes vnto them. But he (assone as he was departed) began to tell many tynges, and to publishe the saying, insomuche that Iesus coulde no more openly entre into the citie: But was with out in desert places, and they came to hym from euery quarter.

It chaunced on a tyme whē Iesus had taught the people in a certaine mou|ltayne many goodly lessons, concerning the perfeccion of the euangelike or chri|stian profession, that there met him as he came doune agayne, a certaine man infected with leprosy, a disease vncurable, and abhorred of all men: in whome was shewed to the corporal iyes, a figure of those thinges which he wrought by inuisible operacion in the soules of the hearers. The leper hated his filthy disease, and had a meruelous great

confidence in Iesu. Here thou seest a figure of a sinner, which returnyng from vicious liuyng, and entendyng to amend, is at the nexte dore to saluacion. The same leper feared not y^e people although he knewe right well that they abhorred his company, but onely regarded the goodnes of Iesu. Wherefore he ranne vnto hym, and fell downe at his knees. What woulde the proude Pharisey here do? He would crye: hence with this ougly and abhominable creature, leste he infect euen oure very iyes. He would call for water to washe away his noysome, and contagious breath.

This would the Pharisey do, more vncleane in soule, then any leper in body. But what doth the moste meke and gentill Lord, whiche onely was pure and cleane from all spot of synne? He commaundeth hym not to be had out of his sight, nor to be remoued away from his knees. It was not vnknown vnto him what he desyred: but his wil was y^t the notable fayth of this mā, should be an ensample to all men. All suche as be lecherous persons, couetous, full of hatred & enuy, or attached with other filthy lustes and appetites of the body, are foule arayed with this horrible & detestable leprosy. And such as are here|with infected, let them heare, and marke the wordes of this leper, to thintent they maye folow hym. If thou wilt, sayth he, thou canste make me cleane. He knowlegeth his disease, and doubteth not of the power, & goodnes of God. He wholly referrreth y^e iudgemēt to the lorde, to iudge of him whether he be wor|thy to receiue so great a benefite at his handes, or no: readie to geue thanks yf he obtayne his desire: and not to murmur, and grutche agaynst hym, yf he ob|tayne it not. For he would saye thus: He is able to put awaie leprosy, who not onely cureth all kindes of diseases, but also casteth out deuils: and he wyll do

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it, that so willingly helpeth all that are in distresse and misery, whersoever he cummeth. But so great is myne vnworthynes, that I alone deserue not that, whiche all other obtain of his moste mercifull goodnes. This so perfite a belife, ioyned with exceding humblenes of mynde, and modestie, procured hym mercy of Iesu. For our sauour shewing outwardlye, euen with his counte|naunce, a certayne affecte of pitie and compassion, therby to teache what af|feccion of mynd ought to be in vs towarde synners, heldeout his hande, and therewith touched the leaper,* and by vertue of wordes that hymselfe pre|scribed, made hym cleane. The leper sayed: If thou wilt thou canst make me cleane. Iesus answered: I will, be thou cleane. True fayth maketh not many wordes, neyther grutcheth the charitie of the gospell to do a good deede. And Christ had scarcely spoken these wordes (be cleane) but the disease was quite gone from the man, so that no token therof remayned. The lawe of Moses forbendeth to touche a leaper, the spirituall meaning wherof, cōtayneth wholl|some doctrine. We must abstayne from the company of vncleane persons and synners, leste we be

infected by the contagiousenes of their vyces. But the Lorde Iesus is aboue the lawe: neyther can he be defiled with touchyng, who purifieth whatsoeuer he toucheth. He touched the leaper with hys hande, and furthwith he healed his whole bodye. Let vs therfore praye that he may in sēblable wyse touche our soules with his holy worde, and therwith purifie our inward vncleannes. O thou that vsest to haunt the company of harlots, thou that <◇> an adulterer, or polluted with lyke diseases, runne in lyke manner vnto Iesus (for he cūmeth downe from the height of his maiestie and meteth the) and knowyng thine own filthines, fall downe at his knees, prostrate thy selfe, and lye flat vpon the ground: Crye and call vpon him, but crye with moste stedfaste belife of harte and mynde: Lorde, if thou wilt, thou canste make me cleane. And anon thou shalt heare these wordes agayne of thy mercifull sauioure: I will, be thou cleane. After these thynges were done in maner before rehearsed, the Lorde suffered not the man to folowe him, but caused him to departe, commaunding hym straytly to disclose nothing of this matter to any creature lyuyng, but rather ({quod} he) get the hence, and shew thy selfe to the priest, by whose iudgemēt accordyng to the ceremonies of the lawe thou wast iudged to be a leaper. And if he geue sentence that thou arte clen|sed in dede of thy leprosy, then offer that Moses hath commaunded to be offe|red, of those that should fortune to be deliuered therof. Thus shalt thou with more credēce publishe gods benefit towardes the, thē if thou straight wayes tell euery body that thou arte made cleane. For by this meanes it shall ap|peare, euen vnto the Phariseis themselues, whiche deprauē my benefites, that thou wast a verye leper, and hast bene clen|sed without eyther help of the Phisiciās, or els of Moses law, by bare worde of mouthe, and touche onely: & so shall they know how there is one present that farre passeth their priestes: who can easely cure leprosy, though it be detestable, & abhorted, wher as they haue muche a doe, truly to dicerne thesame. This fellow departed, in stede of a leper cleane in bodye, and wente to the priest, and was sene, and iudged to be cleansed of all leprosie. And anon after he conceled not this dede, but published it euerywhere, reportyng bothe this, and many other thynges of Iesu. Sum will here aske: Why did this man as he was commaunded in the one thyng, and in the other, nothyng regarde the Lordes commaundement? Truly for

that the one serued to confirme the certaintie of the miracle, because the priest not knowing as yet who had healed the man, shoulde pronounce his healthe restored by Iesu, to be a perfit health, who els peraduenture woulde haue delpraued Christes benefit, yf the autour therof had bene knowen, before he had geuen his verdite. But after the miracle was once confirmed by his sentence, then made it muche for Gods glory to haue it published abrode. Wherefore then cōmaunded Iesu that thing to be kept secret, which

in dede his will was should be blased abroad and vttered? Forsoth to monishe vs that we ought to seke no glorye and prayse of man for the benefites whiche it pleaseth God to worke by vs, because the goodlyer praise euer foloweth them whiche refuse thesame. It procedeth of an high courage so to do a good turne, y^t thou wouldest haue no thanks therfore yelden the of him, whom thou hast doen good & pleasure vnto, beyng only contented with this, that it lay in thy lot to helpe thyne euen Christen in his necessitie. But he that is holpen by suche benefite as he hath receyued at thy handes, ought with so muche the more diligence to publish and set out thy well doing euerywhere to thy prayse & cōmendacion. Christ was in no daunger to offende in vainglory: and therfore this ensample was ordeyned for our instruccion, whiche are continually in very great ieoperdy to fall therein. Neyther did this man contemne Christes commaundementes: but the great gladnes that he was in by reason of the restitution of his health, and a certaine feruent loue whiche he was kyendeled withall towarde Christe y^e autour therof, would not suffer hym to kepe silēce any on|ger. Uerely it chaunceth for the most parte that we are best beleued, when we tell those thinges, whiche we had rather in very dede kepe secret, thē disclose, if the matter it selfe enforced not vs to vtter that which lyeth hyd in our stomakes. Nowe what came of it that this man did thus blase abroad this miracle? Truly by reason therof, euery man conceyued suche an opinion of the Lorde Iesu, that he could not now for the great throng and prease of people that thither resorted, openly enter into the citie, as he was wont to doe: but was constrayned to auoyde the good tounes, and make his abode in the wylder|nesse. Suche as goe about to get a name and gaynes by iugglyng castes and woorkyng of Magicall miracles, desyer to be in those cities, whereas moste haunt and resorte of people is. But oure sauour Iesus, in that he ofte tymes shunneth muche assembly of people, plainly teacheth vs what we ought to do. He that is able to worke the miracles of the gospell, doeth not so muche del|syer the great multitude, as the feruent mynde and affeccion of beholders. In great cities many resorted vnto hym for this purpose only, to delite their iyes with newe and straunge sightes. No man foloweth Iesus into the wylder|nesse, vnlesse he long after hym with a certaine vehement desire and affeccion. He that forgoeth al pleasures of good tounes, and foloweth Christ thorow rough and cumbeious places, foloweth hym to his great commoditie. For he that loueth hym vnfaynedly, doeth in all thinges folowe hym whome he loueth: through reproche, hungre, despoylyng of substaūce, banishmēt, imprisonment, tourmentes and death. And suche folowers of Christ, were figured by those that came flockyng out of all countreis, and partes of Galile, vnto Iesu: who kept hymselfe close, in desert and solitary places.

BUT whithersoever a man flieth, vertue hath euer her fame and glory folowyng her, euen as the shadow followeth the body. For he that is vnfaignedly good, cā ne|uer be but one maner of man, and lyke himselfe. And as there is alwayes light, whithersoever the body of the sūne remoueth: euen so to what place soeuer true god|linesse remoueth, there is alwayes great resort of peo|ple. Now wilderness was no longer wilderness, after the lorde Iesus, the true light of this world, was gon thither. And yet the per|sone in whome is the power to worke the myracles of the ghospell, ceaseth not (asmuche as in him lyeth) to auoyde such places wheras muche people is as|sembled to beholde hym, for that he knoweth certainly, what a perilous vice vainglory is. Neuerthelesse the feruent desyre he hath to helpe and do all men good, doeth oftymes cause hym, though it be againste his nature, to haue re|course thither againe. And by this meanes cummeth it to passe, that whiles the good man is compelled to remoue from place to place, the moe receiueh benefite at his handes.

[The texte.] ¶ After a few dayes also he entred into Capernaum agayne, and it was noysed that he was in the house, and anon many were gathered together: insomuche that now there was no rume to receiue them, no not somuche as about the dore. He preached the worlde vnto them. And there came certaine vnto him bringyng one sicke of the Palsey, whiche was borne of fower men. And when they could not come nye vnto him for prease, they vncou|red the roofe of the house that he was in. And when they had broken vp the ooofe, they did (with d•des) let downe the bed wherin the sicke of the Palsey lay. When Iesus sawe their fayth, he sayd vnto the sicke of the Palsey: sonne thy sinnes be forgeuen thee.

Wherefore Iesus geuyng vs ensample bothe to flye vayne glory, and also continually to doe good to our euen christen, within fewe dayes after returned agayne to Capernaum, from whence he semed to be dryuen away before, by reason of the great importunitie of the people, whiche euen in the night tyme lay about the gates of the house wherin he soiourned. For as he made Beth|leem muche renoumed by his byrthe, and Nazareth very famous by his edu|cacion, and the countrey of Egypt happy, because he fled thyther for his pre|seruacion and safegarde: so did he, as it were adopte and choose Capernaum to be his countrey, bothe by his ofte tarrying there, and also by shewyng of many fayer miracles in the same. He came agayn hyther in maner by stealth, and fyrste kepte hymselfe secrete in a house, before it was knowen in the citey that he was cum. But as the Sunne can not be hyd, so the Lorde Iesus can not be kept close and secret. The rumour whiche (as it is commonly seen) rose of a few persons, had now blowē abroad throughout the whole citey, that Ie|sus was in the house. And furthwith thither flocked suche a multitude of peo|ple that all the house was fylled, and not onely that but also the porche, and al the places about the dore were not sufficient to receiue them. It is a blessed house whither Iesus

is cum to dwell, and neuer departeth thence agaynt. That house is the churche. For Capernaum beareth the figure of the whole worlde, wheresoeuer the Gentyles inhabite. Certes at Ierusalem the Iewes cast Iesus out of the temple, and among the Gentiles, the kyngdome of heauen

suffereth violence, and the multitude of all sortes of people entreth into it, after a certaine forcible fashion. The Christian Nouices sitte aboute y^e gates, greatly desyryng to be admitted into the Lordes house, muche houngrynge and thirstyng after the rightuousnes of the kyngdom of heauen. And verily Iesus excludeth no manne from this house, neyther poore, nor ryche, whole nor sycke,* so that he haue a vehement desyre to heare hym. Wherefore the Lorde teachyng vs that we ought alwayes chyeflye to care for our soule health, and afterwarde for our bodies, fyrste of all ministred vnto them the doctrine of the ghospell, wherewith the diseases and maladies of the soule are cured. For this cause such as are disposed to geue almes to y^epoore, do very well, yf they geue them fyrste a bryefe exhortacion, that maye make them the better in mynde and soule, and then departe with theyr charitie. For the common sort of people be of suche a disordered iudgement, that they are more desyrous of those thynges whiche are expedient for the body, then of those y^t pertayne to theyr soule health. The lord euidently declared vnto vs by his ensample, that our chiefe care oughte to be for that parte, whiche is the chiefeste parte or porcion of man, in that he fyrste taught, and then by and by healed suche as were displeased. Nowe whyles Iesus was teachyng,* and busye about curyng the displeases of theyr soules, there came vnto hym certain men, bringyng with them one that was sycke of a Palsey, whose synowes were so resolued in all partes of his body, through the violence of the disease; that he could not styrre out of his bed, but was fayne to be caried thither vpon fower mennes shoulders. Here hast thou plainly set out, the very ymage and fygure of a minde, whiche is by worldly lustes and desyres made so womanlyke, and dissolute, that it can in no wise lift vp it selfe to doe any thyng that is good & godly, but lyeth styl in the bedde of lowe and filthy cares, and neuer remembreth any thyng that is hygh or celestially. Nowe when they sawe howe they coulde not for prease of people that sate so thicke about the gate and porche, bryng this sycke man to the sight of Iesus, they lifted hym vp vpon the house, and after they had remoued the slates, and made a way in, they let hym doune bed and all, with a long corde, and layed hym at the feete of Iesu, nothyng doubtyng but that he of his great mercie and goodnesse, woulde help the selye wretche, as sone as he once cast those his pitifull yyes vpon hym, and beheld how he laye in his bed lyke a quicke karkas, impotent, and benumbed in all his lymmes. Iesus sawe this miserable person, euen before he was broughte vnto his pre|sence, and knewe right well the great faith of those that

brought hym. He could if it had liked hym, without leauīg of or breaking his tale, haue sygnified his pleasure vnto them, by whom he had luste, in this wise: Let the sycke of the palsye aryse, and beyng sodainly healed, cary home his bed again. But his will was to shewe al men there present, that piteous sight, and also to declare of what great strength and efficacie true belief vpon hym, is wyth almighty God the father. The disease was vncurable, and of long continuaunce: the cummyng to Christe very cumberous. And yet the gracious goodnesse of the lorde,^{*} ioyned with lyke power, put them in a sure hope to obtaine theyr request. Wherefore after he sawe theyr notable fayth, the more he perceyued the man to be diseased in soule then in body, the more pitye and compassion he toke on hym. Euery man thought hym in a miserable case that thus lac|ked the vse of all his membres: but more miserable was his soule, beeyng in

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subieccion and bondage of sinne. They loked after nothing els but that the poore wretche should be restored to perfite health of body, which was a thing farre aboue mannes power. But Iesus beyng highly pleased with so notable a faithe, and therfore willyng to make hym all, and in euery part whole, tur|ned vnto hym, and sayed: Sonne, thy synnes are forgeuen.

[The texte.] ¶But there were certaine of the Scribes sittying there, and thinking in their hertes: Why doeth he speake these blasphemies? Who can forgeue sinnes but God onelye? And imme|diately when Iesus perceiued in his spi•ite, that they so thoughte within themselues, he sayeth vnto theym: why thinke ye suche thynges in your heartes? whether is it easier to saye to the sicke of the Palsey, thy synnes be forgeuen thee, or to saye, aryse, take vp thy bed and walke: But that ye maye knowe that the sonne of man hath power in earth to for|geue sinnes, he spake vnto the sicke of the Palsey: I saye vnto thee arise, and take vp thy bed, and get the hence vnto thine owne house. And immediately he arose, tooke vp the bed, and went forth before them all, in so muche that they were all amased, and glorified God, saiying: we neuer sawe it on this fashion.

There were present in that assembly, certaine Scribes, who for the knowlledge they had in the scriptures, were neuer the godlyer, and better in theyr li|uyng, but rather more enclined to surmise matiers agaynst hym. They had learned of the bokes of the Prophetes, and Moses, that it perteyneth to God alone to pardon sinnes. For the priest dyd not release sinne, but made interces|sion vnto God for other mens offences, and that not withoute sacrifice. Be|cause the Scribes knewe this right well, they had suche secrete thoughtes & imaginacions with themselues: What newe saying is this that he speaketh, whiche neyther Moses, nor Aaron, nor any of the

auncient Prophetes, durst presume to speake. For he sayeth: thy synnes are released. Trulye he is a blasphemous person against God, that thus taketh vpon hym gods power. The law cōmaūdeth sum offēces to be punished with death. And other sum there are, for the whiche satisfaccion is made with burnt offerynges, and diuers o|ther kyndes of sacrifices, by the mediacion or intercession of the priest: But he passyng nothyng vpon suche rites and ceremonies, doeth at once forgeue all sinnes with bare worde of mouth. This thing that he taketh vpon hym, and promyseth, pertayneth not to manne. It lyeth in Goddes power alone to per|fourme it. Surely they were offended with the imbecillitie and weakenesse of his manhode that they sawe, and therefore coulde suppose nothing of hym, alboue the state and condiciō of man. Neyther had the vulgar people any grea|ter opinion of him, whiche yet by reason of theyr simplicite, were not so mucche enclined to pycke quarels, as the other were. The spirite of this worlde putte those thoughtes in theyr myndes, who whyles they stacke harde to the litte|rall sence of Moyses lawe, were farre frō the spirite and true meaning thereof, and were somuch the more vnapte to be taught thesame, because thei thought themselues very well skilled in the scriptures: in somuche that thesame thyng hath here also place, and is verified, whiche we see chaunce among paynters, and singing men, who are wonte to take lesse for teachyng of one that is altogether rude and ignoraunt in theyr arte or science, then for him who hath ben euell enstructed of an other mayster in the same: and the reason is, be|cause in teachyng of the ignorant, there is but one labour to be takē: where|as yf a man take vpon hym to instruct the other, as it is the firste, so is it the more paynfull labour to teache hym to forget what he hath learned before, then to teache hym. And these vngodly thoughtes, they of a certain worldelly pollicie, kepte in theyr stomakes for feare of the people, in whose presence

they mucche aduaunced and magnified themselues for their greate knowledge & vnderstandyng. The Lord Iesus who rather desyred to declare his diuine power by deedes,* then to vtter thesame by wordes, because he woulde plainly shewe vnto the Scribes howe there is nothyng so closely hydde in mennes brestes, be they neuer so suttle and craftie, that his holy spirite (which sear|cheth, and throughly seeth all thynges) knoweth not, tourned him vnto them, and as though they had spoken out those thynges, whiche they inwardlye thought in theyr myndes, sayed in this wise: Why haue you suche slaūderous imaginacions in your hertes? why do you rather iudge me by this weake and feble body of myne, then by my deedes?

Why do you not gather of these my workes which you see with your iyes and cannot deny, that those thynges are of trueth, whiche can in no wyse be sene with your corporall iyes? you are offended with me because I sayde:

Thy synnes are forgeuen: and deme it to be a vayne saying, and of none effect, because you see not the efficacie therof, whiche putteth forth and sheweth it selfe in the soule of man. But you that haue your bodely iyes whole and faultlesse haue spirituall iyes faultie and blemished.

What yf I speake like wordes vnto the other, and make the efficacie ther|of appeare vnto your iyes? Is it not then reason that you beleue the thyng whiche you see not, beyng thereunto enduced by the thyng you see? There is nothing that man can easelyer do, then speake: and contrarilye, there is no|thing so harde, as to perfourme what is spokē. God alone cā as easely do the one as the other. And though hytherto he neuer gaue this power to manne, yet it is not oute of his power to geue it to whom it pleaseth hym. And long sithens he promysed by the prophetes that he would sende his Messias, who shoulde cure the diseases of the people of Israell, and abolishe and cleane take awaye synnes. Therfore regarde you not this symple bodye of myne, lyke in all poyntes to yours: neyther beholde ye my garmente, not decked & trymmed with Philacteries, and embroudered hemmes: nor yet my speache nothyng differyng from other mennes. Let the thing selfe be the grounde and founda|cion of your iudgement. It is no maisterie for a man to saye vnto a synner: Thy synnes are pardoned.* And it is lyke easy to saye vnto y^e sicke of the Pal|sey: Arise, take thy bed and wa•ke. You haue hearde me speake the one saying and fynd faulte therewith. Nowe heare ye the other, which ye cannot lykewise fynd faulte withall, when you see euidently with your iyes how the thing en|sueth immediatly of my wordes. And this will I do: not to boast and brag vpon my power, but to the entent you may perceyue that God hathe geuen power vnto the sonne of manne, who appeareth vnto you an vnderlyng and a weake person, to release synnes with worde, (which power your priestes ne|uer had) and that not in Iewry alonely, but also in all regions and countreys of the worlde, in suche wise that whatsoeuer he releaseth in earth, is released in heauen: and whatsoeuer he leuseth not in earth, the same remayneth still bounde and vnleused in heauen. You haue no cause to picke quarels, and sur|myse matters against me but to reioice and be glad for your singuler wealthe and commoditie, if god of his infinite mercie, haue encreased his bounteous goodnes towards you. If you saye that God cannot thus do, then do you derogate or diminishe his Maiestie. If you saye he wyll not, you offende his goodnesse. If you saye he doeth not, albeit he hath once promysed so to do, thē

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do you make hym a lyar. Finally yf you be voyde of belefe in suche thynges as are spiritual, and pertaine vnto the soule, wheras ye can not thwarte and cauyl in the thynges you see dooen before youre iyes, then do you plainly declare your obstinate malice.

*When Iesus had spoken these wordes, and they diligently marked what he would do, he tourned hym to the sycke of the Palsey, and sayde: I saye vnto the, arise, take vp thy bed, and go hence into thy house. And he had scarcelye spoken these wordes, but an effectuall vertue therof manifestly en|sued▪ For the sycke manne began not by litle and litle, and at the length with muche a do to moue hymselfe: But assone as Iesus had spoken the worde, he raysed hymselfe, and stode vp as lustie and couragious, as though he had neuer felte any Palsey at all. Then lifted he vp his bedde, and layed it on his shoulders, and so went out through the prease of people, shewyng thē al a newe syght that neuer had bene sene before y^t day, in as muche as he, who was a litle before bedred, and caried lyke a dead karkas on fower mennes shoulders, was now cranke, and lustie: yea and able ynough without anye helpe, to carrye so great a burden. They made hym rouse to go oute, who woulde geue him none to cum in. And both these thinges were right expedient to be doen. Fyrste that the people shoulde not let hym haue entraunce, be|cause to make the greatnesse of his faythe manifest to them all: then y^e rouse should be made him to go out through the midst of the prease, because eue|ry body might see this wonderful sight and miracle. The Scribes saw these thinges, and were not onely neuer the better therfore, but also more enuious, and maliciously set against Iesu. The residew, so many as were present, being greatly amased with this straūge miracle, * glorified god, who had geuen such power to man, with bare worde of mouth both to forgiue sinnes, and also to heale an vncurable disease, truly confessing that among all the marueylous dedes, whiche were eyther reported to be doen of the holy men that were before theyr dayes, or els of suche as liued in theyr tyme, there was none compa|rable vnto thys. Now if we stand still many tymes when we see thinges wrought •y grauers, & painters, & diligently behold and vew eue|ry point of the workemanshippe, alwaies espying some newe thi|g, that we sawe not before: me thinketh it right expedient y^t we staye & tarrie here a while, to behold this notable syght, & with godly curiositie, to consydre eue|ry thing: because whatsoever the Lorde dyd in earth, he dyd it for this purpose, that we studyling the mysteries therof, shoulde picke out for our instruction, what so euer conduceth to vertuose and godly lyuing. And this shall we doe with muche more profite, if we first cōsidre what was outwardly shewed vnto the corpo|rall iyes: then what was sygnified by this figure to be inwardly wrought in mens soules. Let vs therfore fyrst of all pondre the violence and greatnesse of this dysease, whiche the lord Iesus cured with worde. For the palsey is nothing els but a noysom humour, that taketh and astoyneth the synowes of the body, whiche are the instrumentes of mouing, so that he that is sycke of this disease, hath membres not to vse, but to payne hym with greuous bur|then, & doeth almost appeare to be a liue carkas lyuing only to his payne and torment. And for the most parte, this disease either riddeth a man sodainly out of the world, or els if it chaunce not so to doe, then after long continuance it maketh an end of him, with a more cruell and paynfull

death: and is one of those diseases, that the physicians reckon vncurable, and for that cause wyll

not by theyr good will, medle with all, or els if they assaye to ouercome it, then at the length, after they haue a great while striuen therwith in vayne, they as the weaker parte, geueit ouer, & forsake theyr cure, specially if the sayd disleise haue once taken not one or two partes, but the whole body. Now how vncurable this mans disease was, it plainly appeared in that he kept his bed continually, and was borne lyke a dead carkas, on fower mens shoulders. Furthermore this kinde of disease, manye times maketh a man speachlesse and also febleth & dulleth the quicknesse of the wyt. And so did it fare (as it semeth) with this pacient, who albeit that he was in this yuell takyng, yet neuer desyred he the lorde to helpe him. Who is so hard harted, whom so pitiefull a sight woulde not moue to compassion? who woulde not thinke suche a one to be in better case dead, then after this manoure alieue? But now, christian man, beholde a lytle whyle with thy spiritual iyes, and consydre how muche worse is the palsey of that mannes soule, whose powers are altogether entangled with the moste triflyng cares of transytory thynges, and worldly vanities, in so muche that when he should doe any charitable dede or work of mercye, then is he altogether benumbed & taken with a palsey, so that he hath neyther handes to relieue the pore at theyr nede, nor feete to goe to Iesus, nor tongue to desyre his sauour to helpe hym: but as one cleane dead to lustice is carried about hither and thither, whithersoouer it pleaseth the sensuall lustes and appetites of his body, whiche be as it were his porters, to carry hym. What shall the sely soule do, whiche because it is altogether dissolute, and weakened by superfluitie, by carnall pleasure, by inordinate desyre of vayne glorye, and worldly riches, hath no strength at all to lyfte vp it selfe from the filthy cares of this world, to the loue of heauenly thynges? It is altogether fastened to the naughty bed of carnall lustes, and therein lieth, and resteth. And beyng in this case, it farre passeth mannes power to helpe it. Only Iesus is able with his almighty commaundement, to put awaye all the violence of this disease. Wherefore we ought to resorte vnto this physyciā, vnto whome no disease is vncurable, but not without a greate faythe, which may doe so muche with him, that this pacient was holpen euen for the belefe of other men. They prayed not with woordes, but yet were they earnest suters in dede. When fayth hartely desyreth any thyng of Christe, her request is very affectuall, and no meruayle syth that euen we mortal men, fele great carefulnesse in our mindes (suche are the naturall affeccions of man) when we se one that hāgeth vpon vs, with all his harte and mynde, & hath put his sure confidence and trust in vs. God requireth of synners, neyther burnt sacrifices, nor offered gyftes. Onely acknowledge thy sycknes, and truste in thy phisycian: and yet no man can make the able thus to doe, but god alone.

For after that he of his inestimable goodnes, hathe once decreed to heale the soule taken with the palsey, he fyrst of all putteth into it a certaine wonderfull hea|uinesse & yrkesomnesse of ones selfe, in so much y^t the sinner hateth himselfe, and is wery of his former lyfe. Nowe he seeth in what ignoraūce and darkenesse he hathe ben of long season, what greuous offences he was wonte to cōmitte, and abhorreth himselfe, and would without doubte, be in vtter dispayre of saluacion, vnlesse he that put in the vinegre of sorowe, dyd also giue hym the oyle of good hope. The iustice of God, ore troubleth the synnefull soule. It threateneth with vengeance, and punishmēt due vnto the synnes: It threat|neth

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with hell and damnacion. But on the othersyde the remembraunce of the goodnes and great mercy of God, calleth backe the synner from despera|cion, for that god seketh not the death of a synner but wylleth rather that he tourne and lyue. The lorde Iesus who restored the lawe of nature, and destroyed not Moyses lawe but made it perfite, did also applye hymselfe to the common reason and iudgement of the vulgare people. As the pocion ministred by a faythfull phisician sore vexeth the whole bodye, and bryngeth it out of quiet, specially in a ieperdous disease, and the more it worketh, and troubleth the pacient, the more hope is there of health: euen so the nearer vn|to despera cion the penitent synner is, the nearer is he to his soule healthe, le|su being his phisycian. Now marke me well a shamefast vnshamefastnesse. For shame, as it is commonly sayde, is vnprofitable to the neady man.

Shame putteth away shame, euen as one nayle dryueth out an other. It is an vnprofitable shame that causeth a man to hyde and kepe secrete his syck|nesse. This shame is put away by the longe werinesse of the disease, and the great hope that a manne hath, to recouer his health: and nowe is he not asha|med to confesse his sycknesse, because he is ashamed to be sycke. What manne yf he be greuously diseased in his bodye, hathe any regarde of shame at all? Dooe not menne in suche case discouer, euen the moste priuie membres of theyr bodyes, and suffer the phisycian to handle them? Lyke affeccion of minde is in hym, who hath begonne to knowledge the fylthie disease of his soule. For what lewder pageaunte or pranke cowlde there be played, then to clime vp v|pon another mans house, to cast downe the tiles, to make an hole, and con|uey doune from aboue a fowle lothsome syght that euery body abhorred, and lay it before all theyr iyes? What would y^e proude pharisey haue sayde here? Certes he would haue cryed: Oh vilaynous dede: and ouer this haue rayled out of measure agaynst theyr lewdnesse, who had contrary to the common lawe, made an hole, and forcible entred into an other mans seuerall house, and with suche a deadly syght, bothe interrupted the holy preachyng of god|des worde, and also

defiled the eyes of the audience. He woulde haue commaunded the karkaslyke sycke man to be had away, and then haue all to washsed himselfe with water. But with those thinges, in as muche as they were an euident profe and argument of a notable faythe towardes him, the Lorde Iesus was hyghly delyted, whiche they that crake vpon the righteousnesse of Moyses lawe, woulde haue bene offended with all: in somuche that he, and y^t not lokyng to be desyred, healed this miserable creature: and fyrst of all he culred the diseases of his soule, whiche are synnes, and then forthwith deliuered his body of the palsey, because that as there are many vices, whiche after they haue taken theyr begynning of the body, doe from thence redounde into the soule: so it chaunceth oftentimes that the body is infected with the disease, that is first bred and ingendred in the soule, as when lecherye whiche is engendred of the humours of the fleshe, defyleth the sowe, and from thence returneth agayne her maladie and euyll effect into the body, there causyng eyther the palsey, or the fallyng euyll: or els when that enuie, whiche taketh her begynnyng of a vicious soule, dothe also wast the body, and bryng it to a cōsumption. He onely is able to cure bothe the partes of man, whiche made bothe. Here is it also to be consydered, howe greate was the largesse of Iesu in forgeuyng of synnes. For whē he saithe: thy sinnes are remitted, he lewseth thē all together.

Neyther is there any mencion made of the merites paste, nor any requiring of sacrifices, or satisfaccion, but mencion of faythe only. It is inoughe humbly to haue cum to the feet of Iesus. That man hathe made sufficient sacrifice, who with perfecte faythe hath shewed hymselfe vnto Iesu, then whiche sacrifice, there is none more acceptable vnto him. The sycke of the palsey was wholly displeased with himselfe, bothe for that he knewe his owne synfull liuing, and also because his body was oppressed with so miserable a sicknesse. All his trust was in the mightye goodnes of Iesu, who made hym all whole because he wholly committed himselfe vnto this phisician: he cōsidered not how vncurable was his disease, but only regarded how myghty, and good was the phisician, vnto whome he committed himselfe. Nowe what hope of recouery is there in those persons, that cherysh, and make muche of theyr disease, that flye out of the physycians syght, yea that hate, and abhorre hym? If thou be ashamed to acknowledge thy sycknesse to a mā phisycian, or els yf thou haue any mistrust in hym, who peraduenture when he knoweth thy sycknes, wyll rather hit the in the teeth therwith, then cure the same, yet hide it not from Christ, who dis|closeth no mannes offences, but healeth all men, and that frelye: and thus do thou to thentent it maye lykewyse chaunce vnto the, as it chaunced to the sicke of the palsey. What did he▪ He all thinges now turned cleane cōtrary, lyf|ted vp his bed on his shoulders, as one ruling his sensuall appetites and pas|siōs, whiche he serued before. For this is the very thing

that is meant by bea|ring of the crosse. This is it that is vnderstand, by crucifying the fleshe with her vices and cōcupiscences. Now neadeth he no more fower porters to carry hym. He walketh on his owne feete, whithersoever y^e spirite of Christe leadeth hym, neither goeth he, but whither he is commaunded to go. For what is it to walke, but by continuall encrease of vertue, styl to goe forward, and euery daye to wax better and better? what is it to retourne into the house fro whēce he came, but to knowleage in what case he came out frō thence, and by whose benefite, he returned thither againe soodainly chaūged, & altered bothe in body and sowe. For it is the propertie of the phariseis, to dwell without in stretes, market places, and whereas conuenticles and vnlawfull assembles be. He dwelleth at home in his owne house, whoso knoweth howe nought and ver|tuelesse he is of himselfe, and wholly ascribeth what vertue and goodnesse so|euer he hath, to the free liberalitie of our sauour. Now will I dismisse the frō any lōger beholding of this syght, after I haue rehersed vnto the by waye of epilogacion, the persones of this seene or pageaunt. The sycke of the palsey, and they that carrye hym, be made shamelesse through theyr great fayth, and obtaine theyr petition. Iesus is so muche delyted with theyr faythe, that euen of his owne accorde, and not desyred of them, he doubleth his benefite. The symple and vnlearned people, discerning nothyng in him, whom they beleued to be nought els but a manne, only merueyleth at the power of God. The scribes alone muttre softly with themselves agaynst Iesu. Let vs therfore eschew the ensample of the saide Scribes, who whyles they studie to aduasice theyr owne glorie, goe about to duske the glorye of Iesu. Let vs of y^e simple sorte of people, and with them glorifye God, not only if it please hym at any tyme of his great mercifull goodnesse to heale the infirmitye of our soules, but also whensoever we see any other, through his saide bounteous goodnes, forsake theyr olde vicious lyuyng, and cumme to amendement.

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[The text.] ¶ And he went agayne vnto the sea, and all the people resorted vnto him, and he taught them. And as Iesus passed by, he saw Leuy the sonne of Alphay, sitting at the receipte of custome, and sayde vnto him: folow me. And he arose and folowed hym. And it came to passe that when Iesus sate at meate in his house, many publicanes and synners sate also toge|ther at meate with Iesus, and his disciples. For there were many that folowed hym. And when the Scribes and phariseis saw him •ate with publicanes and sinners, they sayd vnto his disciples: Howe happeneth it that he eateth and drynketh with publicanes and sinners? When Iesus heard that, he sayde vnto them. They that be whole haue no nede of the physician, but they that are sycke. I came not to call the ryghtuouse, but synners to repentaunce.

After this so notable a miracle was wrought at Capernaū, Iesu, to then|tente he might dooe good to moe, departed thence agayne, and went to the sea. He dyd not conuey hymselfe awaye, because he woulde not helpe men and doe them good, but whyle he forsoke the vncurable scribes, he prouoked the godly by his departure, the more to desyre his presence. For there likewise re|sorted a greate number of people vnto the sea, teachyng vs that we ought in lyke manoure to forsake all thynges, & folowe Iesus whithersoouer he goeth. For he is euery where a sauour, whether he be resydent in cities, or trauayle thoroughe tounes, and villages, or continewe in y^e wyldernesse, or goe vp to mountaines, or come downe into the plaine, or els repayre to seas and walters. When he sawe therfore,* that so great a multitude of people was cumme thyther, & knew ryght wel the cause of theyr cumming, he taught them on the shore. And as he there walked, he passed by a certaine custome house, where those are wont to syt that demaunde custome, and towle, of suche as sayle by: and espied in that house a certaine manne named Mathew, who was also called Leuy, the sonne of Alphay, sytting at the receipt of custome, for he was a publycane or customer. And albeit this sorte of menne was euery where muche hated of the people, yet specially among the Iewes, they were counted abhominable. For they vse to bye this office of the prince, for an vnreasonable summe of money, and therefore to thentent theyr aduauntage and gayne may be the more, for the moste parte they take and extorte of all menne, with|out pitie and conscience, and put maryners, and wayfaring menne to muche busynesse, vnto whome many tymes damage and disprofite ynough other|wyse happeneth. There were verye many among the Iewes, who denied that the Iewes beyng the holye people of god ought to pay tribute vnto the Emperour, since he was an heathen prince and a worshipper of Idolles. And for this cause they greatly abhorred the Publicans, who to haue the gaynes of the money whiche they leuied ouer and aboue that was due, serued hym in gatheryng of toll and custome. The lorde whiche had before imbray|ded y^e scribes with theyr vnbeliefe, for that they murmured against his mira|cle, whereas the symple people gloryfyed and prayed god therfore,* because he woulde nowe eftsones shewe that none be farther from true holynesse, then suche as thynke themselues perfyte holy menne, called Mathew out of the custome house, and commaūded hym to folowe him. Mathew beyng sodain|lye chaunged, and made a newe man, forsoke his gayning seate, and folowed poore Iesus, to thentent he might be enriched with the ryches of the ghospel. All men did not so greatly merueyle at this facte, and yet was it in dede more wonderfull then that, whiche they so muche merueiled at a lytle before, when the sicke of the palsey was healed. For consydre me well what a palsey he hath whose mynde is fastened to couetousnesse. Neyther is it vnknownen howe in|tricate,

and busye, the accomptes of publicans be, and therefore that he sodeinly chaunged went out of his custome house, forsakyng all that euer he hadde, and folowyng Iesu, was more to be merueyled at, then the sycke of the palsey when he whipte out of his bed, and went home vnto his house. The pharisey heareth Iesus reasoning or disputing on many matiers, and seeth him worke sundry miracles, and yet distrusteth, and murmureth agaynst hym. The publycane who neuer heard ne sawe suche thynges before, obeyed thonly worde of Iesu. And beholde an other occasion, wherby bothe the wickednesse of the phariseis, and also the bounteous goodnesse of Iesu maye the better be set forthe and knowen. * For Mathew being now the assured disciple of Iesu, to thentent he myght commend his maister to moe, and bryng suche as were his late companions, and felowes of the same state and condicion that he was, to the lucre of the ghospell, was not afearde to desyre the lorde that he woulde vouchesafe to be his geast at home in his house. Iesus lightly condescended vnto his request, because that before he so wyllingly obeyed when he was called. Mathew supposyng that he had obteyned no small thyng, prepared a right gorgious and a royall feaste, whiche shoulde suffice a great many, that is to wete, certaine disciples whom the lorde had now gathered, and besydes them diuerse other, which then folowed Iesus and went with him as vnbid|den geastes to this feaste: and many publicans, yea and sinners to, whom for olde familiaritie and acquayntaunce Mathew had bidden therunto, beyng nothing ashamed what manoure of companions he once had, sithe he was thē departed from them to an other felowshyp. For he trusted it woulde cumme to passe, y^tlyke as he was called of the lorde, so should he throughe the lordes mercyfull vocacion, haue many of them scholefelowes with him in learnyng the doctrine of the ghospell (whereby is geuen aboundaunce of heauenly trea|sure) who were before his felowes in vicious lyuing, and getting of slaunde|rous gaines. He receiued this great confidence through the gracious goodnes y^the perceiued in Iesu towards all menne. Truly it was mete this shoulde be a great feaste, which represented y^e church that should be gathered together of the gentiles. For the feastes of the Iewes be small, and receyuable but of fewe persons, because they onely folowe the fleshe or litterall sence of the lawe, where as the spirite and true meaning thereof, dilateth it selfe in most ample wyse, and receiueth al sortes of people. All menne loue libertie and haue neede of mercy: * few haue rightuousnesse, and yet did the phariseis chalēge thesame notwithstanding they lacked it, & were in very dede vnrightuous: who when they sawe Iesus feasting with publicā and synners (whome they as menne of great perfeccion and holynesse would not vouchsafe so muche as to speake vnto) went vnto his disciples, being then but symple ignoraunt persons, and suche as they thought might easely be plucked from theyr mayster: and them dyd they hunt after and assaye to wyne with theyr venemous whisperyng. Why ({quod} they) doeth your maister, whom you (Iohn forsaken) folowe as the more holy and perfite manne, eate and drinke with synners, since that the com|munio[n] of table is the greatest token of familiaritie that maye be? Hath

not hered this scripture folowing? with the holy thou shalte be holy, and with the froward thou shalt be froward. Doth not he cōsidre how that by reason he is thus familiar, & kepeth company with sinners, he doeth encourage thē to cōti|newe still in sinne, whiche els peradventure, yf menne woulde auoyde theyr

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companye, woulde amende theyr lyues: When the disciples, who were as yet rawe in theyr profession, had no ready aunswere to make them, but onely with a symple plaine fayth hanged vpō theyr Lorde,* then Iesus (vnto whom ney|ther the secrete wordes, nor yet the hid thoughtes of the phariseis were vn|knownen) made answeere for them in this wyse: O you phariseis, why do you grudge and murmur agaynst me, for that I rather feaste with thē whome you take for wycked and abominable persons, then with the priestes, scribes, and phariseis? The physicians are praysed who being themselues in good health go yet vnto y^e sycke when they are sent for: And am I blamed for going vnto them who acknowledge the disease of theyr soule, and desyre a physycian to cure them? Suche as are in good health do not quarell with the physycian & saye: Why visytest thou suche, and suche, & not vs: For they that are whole haue no nede of a physycian. The facultie of phisycke muste alwayes be ready for those that be euyll at ease. These folkes which acknowledge theyr disease, are right glad that the physician is cum. For you sawe by that I did vnto the sicke of the palsey, howe I haue power geuen me to take away sinne. You that thinke your selues whole, & take vpon you to be right wisemen, haue no cause to quarell with the physiciā if he cum not vnto you. I was sent into y^e worlde, to take awaye the sinne of the worlde. Whoso knowleageth his sicknesse, and desyareth the physycians helpe, him will not I fayle at his nede. Nowe he that thynketh hymselfe faultles, yf he be in a right beliefe, neadeth nothing that I can do. But if he be deceiued in his opiniō, or els knowe right wel his inwarde infirmitie,* and yet dissembleth thesame, then is he paste all hope of recouery. And for this cause the physyciā should but lose his labour, if he wēt vnto him. For who can heale a manne agaynst his wyll? Therfore the physyciā is vn|iustely reproued, yf he folow the rules of his facultie: but they are very vncur|tuious, who when thēselues are in good healthe, haue great disdayne and en|uy that the physyciā should be present with the sicke. And this my facte ought not to seme straunge and vncouth vnto you, whiche professe the knowledge of the lawe. For you reade therin as foloweth: I will mercy rather then sacrifice. God spake these wordes by his Prophete, sygnifying therby that the carnall iustice of the lawe, whiche standeth in abstayning from open offences and the obseruacion of ceremonies, shoulde be set asyde and abolyshed. He that neyther cōmitteth murther, theft, nor aduoutry, he that resteth on the Sabboth day, fasteth vpon dayes apointed, washeth, & maketh sacrifice, is righteous after thestimaciō of man: But god

requireth another maner of righteousnes, which standeth in free beneficence or well doying to our neyghbour, in forgenyng thē that haue offended vs, in mekenesse and gentle demeanour. Now how farre are they from this prayse, which do not onely themselues not helpe their neigh|bour in his necessytye, but also haue great despite, and bable agaynst it, yf anye manne so do? God promised to sende you suche a Messias, not as should excell the Phariseis in sacrifices, phylacteries, fastinges, and long prayers, for thob|seruaciō wherof they magnify & set out themselues vnto the people, but suche a one as shoulde be beneficiall to all men, a lanterne to them that be out of the way, a helper to oppressed persōs, a cōforter to suche as are in aduersity, a phil|siciā to all that are cōtrite in herte, and finally suche a one as should ioyne vn|to god, those that semed to be farre frō God: & contrarywise, declare that suche

as appered to be next God, and moste holiest, were verie far from true godly|nesse. With these wordes the lorde Iesus bothe stopped the mouthes of the Phariseis, and also taught his disciples how charitably they should demeane themselues toward sinners. For this cause we are much bound to the wicked phariseis, who so oft prouoke the lord to expoun the doctrine of the gospell.

[The texte.] ¶ And the disciples of Iohn and the Phariseis did fast: and they cum and say vnto hym: why dot the disciples of Iohn and of the phariseis fast? But thy disciples fast not. And Iesus sayed vnto them: can the chyldren of the weddyng fast whyle the brydegrome is with them? As long as they haue the brydegrome with them, they can not fast. But the dayes wyll cum when the brydegrome shalbe taken away from them, and then shall they fast in those dayes.

Behold there went also vnto Iesu certain of Iohns disciples in cōpany with the false accusyng Phariseis. For they also were attached with a spiece of hul|main enuie, for that Iesus semed to deface the great estimacion of their may|ster Iohn, notwithstanding his life & rule appered to be strayer then Chri|stes was, and that he had mo disciples then thother. Wherefore they went vn|to Iesus, & moued vnto him this capcious question: why ({quod} they) do Iohns disciples, and the phariseis oft times fast, and thy disciples not fast at all? Unto this question, because they assayled hym and not his disciples, the lord made a gentler aunswer, than he did a litle before, when he defended his dis|ciples: teachyng vs hereby, that Christian charitie, whiche vseth all myldnesse in the euyls and displeasures doen vnto herselfe priuately, is more diligent in defendyng other from the same. For the Christian byshop must be paciente, and meeke, in sufferyng all iniuries doen

vnto his owne person: but yet ought he with diligent endeuour to helpe his flocke, whensoever it is in ieopardie. Wherefore Iesus sayd: You that haue diligētly heard Iohn Baptist preache, ought to call to remembraunce howe he preached that I was the bridgrome and he the bryde gromes frende. It is mete that all heauinesse be away when the brydegrome is present.

Moses is a seruaunt and no brydegrome,* and therefore fastinges were con|uenient for hym, because the same doe cause sadnesse, and abate myrthe. It is well doen that they fast, whiche continue in the Synagoge, beyng a seruaunt and not a bride. For suche haunt not the brydegromes chaumber. But the fre borne chyldren, who haunte the weddyng chaumber, cannot fast, as long as they haue the brydegrome hymselfe present with them: because theyr myrthe is so great, that it wyll not suffer them to remembre heauy thynges. He that for dread of punyshment doeth his duetie, can in no wyse be meary. Now the chyldren who haue receyued the spirite of libertye, perceyuyng that they are dearly beloued, and cared for of the brydegrome, be neuer carefull leste they offende in these thynges whiche wer commaunded for a tyme, to men of a ser|uile nature: as for an ensample, in washinges, in thobseruacion of the Sab|bothe, in choyce of meates, in apparell, in holy dayes, in sacrifices. They put theyr confidence in the myght and goodnes of the brydegrome who is able without all these thynges, to geue them perfite righteousnesse. Spirituall bellefe taketh awaye fleshly carefulnes. Charitie that maketh all thinges plea|saunt, causeth gladnesse. The brydegrome hath his owne proper meate, from the whiche his companions can not abstayne.

The worde of God, and the flesh of the brydegrome, is the meat and foode of the soule, and his blood is the drink of the same. Suche as cleaue nygh

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vnto me, are euer desyrous to eat theyr fyll of this meat: and they that haunt the bride gromes weddyng chamber, doe alwayes couet to be drunken wyth this drinke. But lyke as corporall meate causeth not rightuousnesse, euen so fastyng maketh not a man iuste: yea it is oftentimes seen that he whiche eateth his meate, is more rightuous then the faster. Suche fastynges as are commaunded by the lawe, are full of heauinesse, and therfore displeasaunt to almighty God, who loueth a cherefull gyuer. He can in no wyse be merye and chereful, that feareth and trembleth. But whoso knoweth that he is set at lybertie in these thinges, eyther to doe them, or not to doe them, and yet moued by charitie fasteth, thesame vndoubtedly fasteth wyth great myrth and gladnesse: not because his fasting is so prescribed by the lawe, but for that charitie moueth hym so to doe. Whan my disciples are once cum to that strengthe of mynde, that I nowe goe about by my teachyng and preachyng to bryng them vnto, than shall charitie cause them to doe more of theyr owne free wyll, than now doth the prescripcion eyther of the law or els of Iohn get of you by compulsion. But as yet they are not cum to this strength and perfeccion. They are yet tender and weake: for the presence of my body letteth them to attaine therto. The day shall once cum, when the corporall presence of the bryde|grome shalbe taken away from them, and then being made stronger by receiuyng the holy ghoste from heauen, they shal not onely fast, and that of theyr owne accorde, but also gladly and with right good wyll doe thynges, in the atchiuyng wherof, more strengthe and constaunt courage of mynde shall be shewed, then in fastyng. But forasmuche as this doctrine is spirituall, it can not be receyued of them, who all theyr lyfe long haue enured themselves wyth Pharisaicall ceremonies. And for this cause I pyked out simple, and igno|rant yong men to be my disciples. For I shoulde but lose my labour if I dyd commit spirituall and heauenly doctrine vnto theyr mindes, that are so super|sticious in keping of carnall ceremonies. Old thinges best agreeth with old, and newe thynges with newe, the whiche if a man myngle together, he doo|eth not onely labour in vaine, but also maketh those persons wurse, whome he goeth about to refourme. For it is better for them stil to continue in theyr olde superstitiousnesse, then whyles a man doeth his endeouour to bring them to the freedome of the spirite, to prouoke them (all feare of transgression lay|ed asyde) to committe sinne at libertie. For as it is more a doe to teache suche an one any crafte or occupacion, as hath conceyued a wrong opinion of hym selfe, thinkyng that he hath good skylle therin, and hath none at all, then hym who is altogether ignoraunt in the same: euen so is it the hardest thyng that maye be, to teache suche persons the ryghtuousnesse of the ghospel, whiche for thobseruacion of certain folysh carnall ceremonies, beleue surely they haue attayned perfite ryghtuousnes. And this doubtles is

the cause that I fynde fishermen, publicans, sinners, vnchast women & Ethnikes, more apt to learn this spirituall philosophy, then the scribes, phariseis & priestes, who suppose that perfit godlynes standeth in thobseruacion and kepyng of mans ceremo|nies. Iohn as a meane betwene the old law & the new wēt about to myngle together two sundry doctrines. For he durst not commit this liuely philosolphy, pure and vnmengled as it was, vnto them that were weake of mynde. Nowe all is weake that is humayne & carnall. And contrarily that is full of lyfe, vertue, and strength, whatsoeuer is godly, spirituall, and heauenly.

Wherefore vnto my disciples (whome I chose rude and ignoraunt, to the en|tent I myght the soner enstruct them in this strong and pithful Philosophy) I prescribe none of these thinges folowyng: Eate these meates, forbear these, now rest, now labor, vse suche apparel, touch not this thing, handle not that. And the cause is for feare leste they woulde alwayes continewe weake, if they once learned of me theyr maister to put any trust in suche corporall thynges. It is a thyng very vnprofitable to ioyne thynges together, whiche disagree one with an other.

¶No man also seweth a piece of newe clothe vnto an olde garment;* els taketh he away the new piece therof from the olde, and so is the rent wurse. And no man poureth newe wyne into olde bottels, els the newe wyne doth burst the bottels, and the wyue runneth out, and the bottels are mar•ed. But newe wyne must be put into newe bottels.

For there is no man so farre from reason, that if he be disposed to amende an olde garment, wil sewe therunto a patche of newe clothe. And why so? certes for that he perceyueth yf he should so do, he shoulde bothe lose his new cloth, & also make the hole of the olde garment bigger then it was before. For beyng offended with the notable diuersytie betwene the piece of cloth sewed on, and the yll mended garmente, he strayght wayes plucketh of the piece that he selwed to, and so the hole of the same garment gapeth fowler then it dyd before. Neyther is there any man so folyshe as to put newe wine in olde bottels.* And why? because he seeth that he should sustain double losse therby. For the new wyne wurketh so feruently through the vehemencie of the fumes therein en|closed, that it breaketh y^e bottels beyng weake by reason of age, all to pie•es: and so are bothe bottels and wyne cleane lost, and spilt. Howe doeth he then prouide bothe for the safetie of the one and the other? Trulye he putteth the newe wyne into newe bottels. Euen so they whose mindes haue of long time been accustomed to the naughtie wine of Pharisa•call supersticion, can in no wyse away with the

newe wine of heauenly & spiritual doctrine, but lothe and abhorre thesame, styлле calling after a taste of the wurse wine that hath been theyr accustomed drynke. And that Iesu spake the truthe herein, the Phari|seis them selues many tymes declared by theyr deedes.

[The texte.] ¶ And if chaunced again that he went thorow the corn fieldes on the Sabbath dayes, and his disciples began by the waye to plucke the eares of the corne. And the Phariseis sayd vnto hym: Beholde why do they on the Sabbath dayes that whiche is not lawfull? And he sayd vnto them, haue ye neuer read what Dauid dyd when he had nede, and was an hungred, both he and they that were with hym? howe he went into the house of God in the dayes of Abiathar the hye priest, and dyd eate the shewe bread, whiche is not lawfull to eate, but for the priestes onely, and gaue also to them whiche were with hym? And he sayd vnto them: the Sabbath was made for man, and not man for the Sabbath: there|fore is the sonne of man Lorde also of the Sabbath.

For as it cha•nced on a certaine season that his disciples trauayled tho|rough a corne fyeld, and that vpon the Sabbath daye, on the whiche day it was a matter of conscience among the Iewes to doe any maner of weorke, they wente before, and Iesus theyr mayster followed. And anon prouoked by hunger, they beganne to plucke the eares of the corne, and with the cha|syng of theyr handes to rubbe once the corne, and eate it. Nowe heare howe the olde bottels were offended with the newe wyne of the libertie of the ghos|pell, calling after the olde wyne of kepyng the Sabbath, that hadde cleane lost his verdure. For the Phariseis, who as menne very righteouse in theyr owne conceyptes folowed Iesus, beholdyng what the disciples dyd, wronglfully

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blamed the Lorde in them. For lyke as the vertuousnesse of the schollers is a great commendacion to the mayster, euen so theyr mysbehaueoure, and lewde taches are reproched and layed vnto those that instructed them. They tolde the lorde, and poynted vnto his disciples, as thoughe they had doen a greuouse offence, for that they brake the Sabbath daye, to the ende that he shoulde cause them to leaue worke, and by that meanes approue the pharisai|call supersticion: orels yf he woulde not so do, then myght they take some oc|casion to pi•ke a quarell, or surmise some matter agaynst hym. The Lorde so defended his disciples, that he disproued the learned in the lawe of Moses, by the auctoritie of the lawe, and of his gentlenesse vouchesafed to teache them the true meaning therof,* whiche in dede deserued shaperly to be rebuked. With what face ({quod} he) do ye accuse my disciples, for that thorough constraint of hunger, they plucke a fewe eares of corne, beeyng by chaunce in their waye, for theyr reliefe and

sustenance? sithe there is expresse mencion in the very lawe it selfe (wherof you professe your selues to be teachers) howe Dauid when he was in lyke necessitie, dydde a thyng whiche soundeth muche more to the breache of the lawe then this. For he beyng almost famished, and in great daunger to perysh for lacke of foode, fled for succour vnto the house of God: and although he were a laye man, was not afrayed to desyre Abiathar, then chyef of the priestes, to geue him those moste holy loaues called the shewe bread, the whiche it was not lefull for any man to eate of, but the priestes onely • and that but duryng the litle whyle they were within the precinct of the Temple, occupied about makynge of sacrifice. Abiathar was not here igno|raunt what the lawe had commaunded, and yet feared not he to deliuer vnto Dauid, and his trayne, the sayed holy loaues, to be eaten in the holy place. If you knowe not that this is scripture, orels yf you haue it not in memory, howethā for shame dare you professe the knowledge y^t of law? If you know, and remembre it, why doe you in a lyke ease quite Abiathar, and Dauid, yea and allowe theyr facte, and yet accuse my disciples as giltye of an heynous trespasse? If the rigorousnes of the lawe did then geue place vnto the necessitie of the neyghboure, when the lawe was of mooste force & strengthe, howe muche more then standeth it now with reason that the ceremonies of the same lawe, geue place therunto, whensoever charitie moueth a man to help his euen Christen?

Moreouer it is lykewyse commaunded in the lawe, that euery man ought to loue his neyghbour with lyke affection as he loueth hymselfe. Nowe synce this is the moste principall and greatest of all the commaundementes in the whole lawe, why doe you then of an vnright iudgement breake that whiche is chieftest, and alwayes continueth, for the obseruacion of those thynges whiche are of lesse value, and shall not endure for euer? The tyme once hath been when the Sabboth was not holy daye. And the tyme shall cum when to all true and Godly men, euery daye shal be lyke holy. But the tyme neuer was, nor neuer shall be, when it hath not or shall not be an holy dede for man to succour his neyghbour in his nede. The lawe forbyddeth murder. Truly he mur|thereth, whoso when it lyeth in his power to saue a manne, doeth not succour hym at all. And this lawe is permanent, and shall continue for euermore. The same lawe forbiddeth also to woorke vpon the Sabboth daye. Nowe what a wrong shapen holynesse is this, yf a man whiles he feareth to breake

the Sabboth, suffer his brother to peryshe, when he wyll not sticke to plucke out his asse fallen by chaunce into a dyche vpon the same daye, without anye feare, or scruple of conscience to breake the seuenth, or Sabboth daye?

When Iesus had with these, * and suche lyke manifeste reasons, declared how aukewardly deuout and holy they were, he added this generall sentence: The Sabboth day ({quod} he) was instituted for mens cause, and not men made for the Sabboth daye. The sonne of manne came not to destroye men, but to saue them. And for that cause hath he power, yea, cleane to take awaye the Sabboth, so ofte as mans health so requireth. And that whiche I haue spo|ken of the Sabboth, is to be thought and demed of all like constituciōs. They were all instituted for a season, to this ende, that the sturdye and disobediente people shoulde by little and little accustome themselves to obey goddes com|maundementes, to thintent that they might by corporal figures, be brought, and as it were ledde by the hande, to the vnderstanding of spirituall thynges.

He breaketh the Sabboth daye godlily, who nothyng troubled with euill lustes, breaketh it onely for the good zeale he hath to helpe his euen Christen. Fastyng is a godly thing, but thesame is made vngodly, and detestable, if it beyng only instituted for mannes soule helth, be abused to the destruccion both of body and soule. Againe a vowe is a holy thing, but thesame is made vnholly, yf a man by reason of a supersticious mynde he hath to perfourme it, bee withdrawen from the perfourmaunce of suche thinges, as nerer appertayne to true godlynesse. He doeth well, and lyke a good holy manne, whoso maketh his oblacion at the aulter. But agayne, that is an vnholly gift which a manne offereth, before his neighbour be made at one. So is it also well doen to passe litle vpon the coulour, and fashiō of apparell, so oft as it behoueth a man so to do, because man was not made for the garmentes sake, but the garment first inuented for the vse, and commoditie of man. In lyke manner, meate is ordai|ned for mans cause, and not man made for meates sake. Wherefore it is lofull to eate all kyndes of meate when mans necessitie so requireth. For all these corporall thinges, wherein you put perfit righteousnesse, as your temple, sacrifices, meate, clothing, holy dayes, fastynges, voves, and offered giftes, are vnholily obserued, yf for the obseruacion therof, the health of your euen chri|sten be in any wise hurt or appar•d. And againe they are well and holily kept, if charitie towards your neighbour so requirīg, you nothing regarde what|soeuer is carnall, but truly perfourme in your hertes, that whiche suche cor|porall thinges be figures & significacions of. Of such manier of constitucions, Moyses was the minister, and not the auctour: the seruaunte, & not the mai|ster. Suche as with a seruile minde cleue still vnto him, do very supersticious|lye keepe those thynges, that are comprised in the letter of the lawe. But they that sticke vnto the sonne of man (who is Lord ouer the whole lawe, and tea|cheth howe all thinges whiche were figured by those corporall shado|wes and figures ought to bee obserued after the spirituall sence and meanyng) are free, and clene discharged in conscience, from any longer obseruing of suche le|wishe ceremonies.

[The texte.] ¶ And he entred agayne into the Sinagoge, and there was a man there, whiche had a withered hāde. And they watched him, whether he woulde heale him on the Sabboth day, that they myght accuse him. And he sayed vnto the man whiche had the withered hande. Aryse, and stande in the middes. And he sayth vnto them: whether is it lawfull to do good on the Sabboth dayes, or to do euill? to saue lyfe, or to kyll? But they helde theyr peace. And when he had looked rounde aboute on them with anger, morning on the blindnesse of their hartes, he sayeth to the man: stretche forth thy hand: and he stretched it out. And his hande was restored euen as whole as the other.

W Ith suche wordes the lord Iesus as he walked on the way in the fiede, both disproued the false reprove of the Pharise|is, and also defended his innocēt disciples. But to the intent we should plainly learne that none are more geuen to pieke quarrelles, then suche as haue conceyued a wrong opinion of theyr owne holinesse, after Iesus was entred into the Synagoge, there to teache the people accordyng vnto his accustomed maner, occasion was eftsones ministred, bothe to hym to dooe a good, and a charitable deede, and also to the Phariseis to surmyse sum matter agaynst him. For there was one there present among the people, who had (whiche was a pytifull syghte to beholde) a withered and a lame hande, and therfore carryed about with hym, a dead member that dyd hym no slede: and so muche the more miserable was he, because he was wonte with his hand labor, to fynde both himselfe and also all his poore houshold. But oh mallicious and wicked Phariseis, quicke syghted to deprauē, and finde faute with Christes benefites, but blynde to vnderstand the heauenly doctrine. By those thinges that they sawe with theyr corporall iyes, they knewe that he was a naturall man, and yet by his deedes and miracles that he wrought, they per|ceyued not his diuine power. They sawe howe the sely felowe was in a mis|erable case, & knew ryght well that Iesus was mercifull, and straight wayes gessed what would cum of it. And nowē <◇> they about to seke a quarell, not agaynste the disciples, as they dyd before for pluckyng the eares of corne, but agaynste the Maister himselfe, who defended them. They marke whether he beeyng of nature ready to helpe all that are in distres and misery, dare in the presence and syght of the Synagoge, heale a man vpon the sabboth daye, be|cause that yf he so do, they may accuse him of breakyng the Sabboth, for as muche as they shall haue the people to beare witnesse with them what is doē.

That pitifull creature desyred not Iesus to helpe hym, but yet to saye the trueth, it was a kynde of desyre for hym to cum in to the syght of mercy|full Iesu. The Lord, because he woulde haue them all to take good heede vn|to the miracle that he entended to worke, called forth the man with the lame hande, and sayed: aryse, and stande in the myddes of the people. And with

that he arose, and conceyued good hope that he should be made wholle. Then Iesus turned hym to the Phariseis, whose secreete thoughtes he was priuey vnto, and sayed vnto theym: What is your opinion whiche take vpon you to knowe the lawe? Howe, and with what thynges is the Sabbath

daye broken? With doing of good deedes, or of euill? by preseruynge of a mans lyfe, or destroying thesame? They knewe right well for what purpose he moued this capcious question. If they had answered that it had been bett|ter for the reuerence and solemnitie of the Sabbath, to suffer their neighbour to perishe, then without scruple of conscience to helpe him in perill and necessitie, the people coulde not haue suffered so vnreasonable an answeere, cleane repugnaunt to the lawe of nature. Agayne yf they had sayed he might lawfully haue dooen it, then had they brought themselves in case that they coulde not haue charged him with any false surmise as theyr entente and purpose was to do. Therefore they thought good to holde theyr peace, and saye neuer a worde. And yet whiles they so dyd, they plainly declared vnto the people, theyr mallicious wilines, for that beyng prouoked by this question to amendement of lyfe, they of an obstinate mynde were still desyrus to picke quarels.

Nowe to the intent that this question shoulde the easlier be assoyled and answered to, he put furth another lyke questiō, asking whether there were any among them that kept the sabbath daye so hygh and holy, that if a shepe of his chaunced to fall into a dyche on that daye, woulde suffre it to peryshe, and in no wyse be so hardye as to drawe it out. There was none so blynde in that assembly, but he knewe ryght well howe muche the helth of manne ought to be regarded, before the helth and preseruaciō of a shepe. Truly he killeth, who|so maye saue that thing whiche he suffereth to peryshe.

Wherefore after the Lorde had loked for an answeere, and perceyued howe all the Phariseis lyke confederates, not because they were ignoraunte of the trueth, but of an ostinate malice helde theyr peace: he loked rounde about, and behelde them, she wyng outwardly with his countenaunce howe wrothe and sorye he was, for theyr vncurable wickednes, who when they toke vpon thē to be gydes of the blynde, had themselues heartes so blynded with worldely lustes, that they willyngly refused to see the moste radiant, and cleare light of veritie. For there is no blindnes more vncurable, then when a manne is bothe wittingly, & willyngly blynde. They sawe that the dumme beast might lawfully be drawen out of the hole, lest it shoulde peryshe, without anye violacion or breache of the sabbath, and woulde in no wyse see, that it was lyke lawfull to prouyde for mannes helth vpon thesame daye. Therefore, the most gracious Lorde to teache vs that we ought not to withdrawe our selves from helping of our neyghboure, for the vncurable frowardnes of the euill (the Phariseis contemned) turned him to the manne

with the withered hande, and in the audilence of the people, who were desyrous to see the ende of this matter, sayd vn|to him: Stretche out thy hande. That voyce was scarcely heard: But he stret|ched it out sodainly chaunged, and seruing him aswell to do euery thing with|all, as the other whiche was neuer lame. Whome would not these reasones haue conuerted, and brought from his erreure? whom would not so euident a miracle haue moued to glorify God? But the Phariseis infected with the le|uen of enuie, were therby prouoked to imagine more mischiefe.

Certes, these are those same corrupt, and alwayes vnryght iudgementes of the Phariseis. They passe more vpon a dumme beaste, then vpon a manne: more vpon the apparell, then the body: more vpon meate, then lyfe: more vp|on the bodye, then the soule: more vpon worldly thinges, then heauenly thin|ges: more vpon the fleshe, then the spirite: more vpon menne, then God. So

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true is it that there is no greater mischiefe in the worlde, then is peruerse and aukewarde holynes. Among men it is counted to cum of a wonderfull vertue, with worde onely to restore a mans lame hande, and make it whole agayne. But it is a much greater vertue, and benefite, to restore the dead, and lame pow|ers of the soule. What a pitifull lame hande hath he? how dead? how voide of all pitie and compassion? who when he seeth his neyghbour in necessitie, doleth not geue him his almes? when he seeth him erre and stray out of the right waye, doeth not teache and refourme him? when he seeth him oppressed with iniuries, doeth not helpe hym? when he seeth him ydle, doeth not styrre hym to good woorkes?

Suche handes had the Phariseis, who woulde rather enuy the Lord, then be restored by him, vnto the helth of theyr soules. Such feble, and weake per|sones hath the Synagoge. But the churche of Christ receiueh neither deafe, dumme, blynde, feble, halte, nor lame. Whoso is diseased, and vexed with a|ny euils, let him cum into the syght of Iesu, and he shalbe cured. He will in|spire vs with his holy spirite, and that whiche was before lame and without lyfe, shal then be made quicke, and alyne agayne. They that with true faithe wholly committe themselues vnto the Lorde, do returne home cured of theyr diseases. Contrariwise, such as trust to theyr owne righteousnesse, are made wurse by other mennes benefites and good deedes. They that are puffed vp with a Pharifaicall spirite, wyll eth well to none, but to themselues. Agayne suche as haue receyued the spirite of Iesu, goe about nothing els but to dooe good to all men.

*¶ And the Phariseis departed, and strayghtwaye gathered a counsell (with theym that belonged to Herode) agaynst him, that they myght destroye hym.

But Iesus auoyded with his disciples to the sea. And a great multitude folowed him from Galile, and from Iewry and from Ierusalem, and Id^{ea}, & from beyond Iordane, and they that dwellled about Tyre and Sydon, a great multitude of menne, whiche (when they had hearde what thinges he dyd) came vnto him.

For assone as the Phariseis were departed out of the temple, albeit in the presence of the people, they durst not speake one worde against Iesu, yet now after they had sent for suche as belonged to Herode, to the intente theyr conspiracy should be the stronger (for none knewe better the feate howe to worke mischiefe then the Herodians) they all layed theyr heades together, & secretly debated the matter betwene themselues, howe they myght destroye Iesus, whom as they sawe ferre to excell them in myghtie dedes, so they perceyued that it was not possible for them to disproue him with wordes. The Phariseis, and suche as were of Herodes retinue, were not louers and frendes together, and yet for to destroy the author of helth, they agreed all in one. O mischieuous concorde. O blyndnes, muche in deede to be lamented. What shall the priuey traynes of worldly deceite preuayle againste him, vnto whome nothyng is vnknownen? The Lorde teaching vs by his ensample, that we ought many tymes to gyue place for a season to the vncurable obstinacie of the euill, leste through farther prouocation they becom more mischieuous, conueyed hymselfe thence, and wente asyde agayne vnto the sea. The goyng asyde of Iesu, is no kinderaunce to the ghospell, but an encreasyng, and furtheraunce of thesame. For yf so be that the Pharise is had not driuen hym awaye, he

woulde not haue cum to the multitude of the gentiles. Therefore after that Iesus had forsaken the enuious and narrowe synagoge, and was gone vnto the sea, there came vnto hym out of euery quarter a great numbere of people, not onely out of Galile but also out of Iewry, yea and from Ierusalem selfe, from Id^{ea}, and all the countreys lying beyond Iordane, and moreouer from suche places as bordered on the cities of Tyre and Sydon. For here was made a foreshewe of the church, that shoulde be gathered together of the Gentiles, because the synagoge did through her vnbeliefe, repell y^e Gospel. Out of all these places there came a great multitude of people, whiche moued by the brute that was spred abroad of the marueylouse doctrine, and mighty dedes of Iesu, drewe the selues together, & assembled at the sea syde. The lorde, who is bothe bounteous, and riche towardes all men, seclused no man, neyther from his doctrine, nor from receyuing the benefite of healthe. The people were so eagre and hasty, by reason of the great desyre they had to be cured of theyr sykenesses: that one of them thruste another out of place, & by force preased in where Iesus

was, to the intente they might at the leaste wayes but touche hym, because that by the onely touchyng of his garmente, diseases were also cured and put away. There was no difference neyther be|twene disease, nor person, with this mightie and liberall physycian.

For whosoeuer they were that were troubled with any maner of euils, or infirmities, thesame were furthwith deliuered therof, yf it chaunced thē to go to Iesu. And the selfsame thing wee se spiritually done, euen in these dayes. How many be there out of all the nacions of the whole worlde, & what del|testable vices are they subdued vnto, whiche flye vnto him for succour, & by touche of faythe are healed? Furthermore the vncleane spirites after they had sene Iesus, coulde not abide his puissaunt vertue, but fel downe at his knees and cried out, saying: Thou art euen that selfsame sonne of God, whiche was promised to cum. Iesus, who in no wise woulde suffre the wicked spirites to disclose him, strayghtly cōmaunded them to kepe silence, and in no case to discry hym before the tyme were cum. His will was to be knowen vnto the world, by humble and poore persons, vnto whom he said: He that heareth you, hea|reth me. He willeth vs to geue no credence at all to wicked spirites, no not so muche as then, when they speake the trueth. For this busynes was not done at all auentures, but God by his high wisdom, ordered euery thing with cer|taine degrees, and procedinges, for our saluacion.

[The texte.] ¶ And Iesus commaunded his disciples that a ship should wayte on him, because of the people, lest they should throng him. For he had healed manye: in so muche that they prealsed vpon him for to touche hym, as manye as had plagues: and whan the vncleane spirites sawe him, they fel downe before him, and cryed, saying: thou arte the sonne of God. And he strayghtly charged them that they should not make him knowell.

Wherefore when Iesus was thrust with the prease of people, anon he commaunded his disciples to prepare hym a ship, because he woulde not be disquieted with the disordered, & clamorous multitude, which rather desyred bodely health, then the health of theyr soules, and thronged hym rather then touched hym. Suche as confessing theyr disease, go to Iesu with a syncere fayth, do touche hym, and are made whole. Againe they whiche troubled as yet with worldly lustes and desyres, cum rushing in with noyse & hurly bur|ly, do greue and greatlye disquiete hym: Therfore the disciples who were

wonte to be familiarly conuersaunt with the Lorde, prepared hym a ship of a more pure congregacion. Iesus is better pleased with a fewe cleane, and

quiet persones, then with a great many that are troublesome and vnquiet. But yet he so gat him away, that he neuertheles taught the multitude out of the ship. When thou seest Iesus teaching oute of the shippe, vnderstand hereby a bishop, preaching to a multitude of all sortes, whiche containeth christian nouices, and suche as haue not as yet the spirite cast out by baptisme, both of the Iewes and Gentiles. Happy and blessed are they that do spiri|tually touch Christ. None toucheth him so, but those whome he first tou|cheth. For whomsoeuer he toucheth, the same are healed of all theyr sinnes: and now being of vnquiet persons, made quiet, they shall be receyued into the ship of the Church, there to haue the continuall fruicion of his compa|nie, and alwayes to sit at his table. The shippe wherin Iesus preacheth, is very narrowe and rounles to vncleane and sinfull persons, and contrarily moste wide and large, vnto suche as are in cleane life, and purged of theyr sinnes. The Lord refused the publicacion of deuils, and auoyded the sinfull and vnquiet multitude of people. And yet these thinges euidently shewed that the kingdome of God was cum, into the whiche both worthy persons and vnworthy, wēte about violētly to enter. Therefore he prepared himselfe certaine capitaines, whiche shoulde ayde hym in claymyng this heauenly kingdome: so many in numbres, as should be sufficient to teache so many naci|ons, as anon after shoulde come full and whole oute of all partes of the world, to professe the Philosophie and doctrine of the ghospell: So haue the princes of this worlde bene wont to chose them certaine head rulers and capi|taines, to clayme, wyne, enlarge, gouerne and defend theyr empires & king|domes by. It is requisite that the sayde rulers be ryghte trusty, wyse, poly|tique, and diligent, and in especiall that they knowe the king theyr maisters will and pleasure.

[The texte.] ¶ And he wente vp into a mountayne, and called vnto hym whome he woulde, and they came vnto him. And he ordayned the twelue, that they should be with him, & that he might send them furthe to preache, and that they might haue power to heale syckenesses, and to cast out deuils And he gaue vnto Symon to name Peter. And he called Iames the sonne of zebede, and Iohn Iames his brother, & gaue them to name Bonarges, whiche is to saye: the sonnes of thunder. And Andrewe, and Philip, and •arthelmewe, and Mathewe, and Thomas, and Iames the sonne of Alphe, and Thaddeus, and Simon, of Canaan, and Iuldas Iscarioth whiche also betrayed hym.

Therefore Iesus (who had oftymes before, because to allure manye vn|to this doctrine, humbled himselfe, euen to the basenes of the common peo|ple, shewing therby that the teachers of the ghospell ought to do the lyke) Iesus, I say, now calling furth to the highnes of euangelike perfeccion, wente vp into a mountaine, and called vnto hym, not euery rascal of the multitude, but suche as it pleased hym, and those that he had specially chosen and sor|ted out before for this office and ministry. For he called not men of greate substaūce, head rulers & great estates, not priestes, Phariseis, or Scribes but poore men, vnlearned persons, & suche as were of lowe degree.

For these were mete to folowe him, & to go vp to the mountayne, from whence what|soeuer this presente worlde hathe in it worthy admiracion, is contemned: from whence as oute of a nighe place, the voyce of the father of heauen, is

heard: and to be short, from whence the glory of immortalitie, and euerlasting lyfe is beholden. They that were called, obeyed, and came to Iesus beyng on high. No man can mounte vp to this hill, except Iesus call him. For himselfe is the mountaine, vnto whome no man cummeth vnles he drawe hym. This that king of kynges, and Lord of rulers, did chose out twelue head officers and deputies, the whiche as loyall and faythfull garders of his personage, shoulde neuer depart from his person, to the intent, that when the affayres of the ghospell so required, he might sende them out as legates for the body, to preache suche thinges, as they had learned of him theyr kyng, and publish abrode theyr princes commaundement throughout the whole world. Now for as muche as they were vyle fishers, vnlearned persons, pooremen, and suche as in outwarde apparaunce, shewed no poynte of kinglines, not|withstanding they promysed the kyngdome of God, our sauour, leste theyr auctoritie shoulde haue ben nothing regarded, gaue them a power, that no princes of this world can geue theyr ambassadoures, the whiche power was, that they shoulde in the name of Iesu, heale all maner of diseases, and also put to flight vncleane spirites. The first of these legates or messingers was Simon, whose name he chaunged, and called him Cephas, the which worde implieth as muche as this latine name *Petrus*, that is to say a rocke or a stone, to the intent that we should learne by the name selfe, how the chiefe ground|warke and foundation of the doctrine of the ghospell,^{*} is an vnmouable sted|fastnes of fayth. The second was Iames the sonne of zebede, with his bro|ther Iohn. To these he gaue also newe names; and they bothe were called Boanarges, whiche is as muche to saye in the Syrian tongue, as the sonnes of thundre: so that theyr name was a very prophecye to declare that they shoulde in tyme to cum, send out of that euangelike hill into all the worlde, the thunder of the preaching of the ghospell, whiche shoulde moue and styrre vp all mens mindes to the desyre of heauenlye thinges. For lyke as thunder soundeth from an high: so the preacher of the ghospell soundeth, and preacheth nothing that is low and carnall, but all that he speaketh, is high and heauen|ly. Be you penitent, the kingdome of heauen is at hande. This saying is a thunder clap. For assone as this word is spoken, euery man feareth the daun|ger of lightninge: but there folowethe a shower, and that is: Beleue ye the gossell, and you shalbe safe. The fourth legate and messinger was Andrew, brother vnto Peter, the fifth Philip, the sixte Barthelmewe, the seuenthe Mathew, the eyght Thomas surnamed Didimus, the ninth Iames the sonne of Alphe, the tenth Thaddeus, the eleuenth Symon of Canaan, the

twelfth Iudas Iscariot, the whiche betrayed the Lord. By these few basely borne, vnlearned, and weake persons, it pleased the Lorde to renewe the whole worlde, leste that mannes wisdom or power, shoulde challenge any prayse in this heauenly busynes.

[The texte.] ¶ And they came into the house, and the people assembled thither agayne, so that they had no leasure, so muche as to eate bread: and when they that belonged vnto him heard of it, they went out to laye handes vpon him, for they sayde: he is mad. And the Scribes whiche came downe from Ierusalem sayed: he hath Beelzebub, and by the chiefe deuill casteth he out deuils: and he called them vnto him, and sayd vnto them in parables.

These thinges thus doen in the mountayne, to monishe vs that in cho|syng the ministres of the ghospell we ought in no wi•e to be moued & led with low and priuate affections, Iesus came downe with his elect head officers

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and they all together came into a house, as nowe the familiar frendes, and of shoulde with God. This example was shewed to teache vs howe the teachers of Gods word should not grutche to descend from theyr highnes or perfeccion, and abase them selues euen to the lownes of the weake, therby to winne very many to theyr Lorde. Let vs also folow Iesus into the house, for this intent, that we may perfectly know what they ought to hope after, and wherunto to prepare theyr mindes, who take vpon them sincerely to preach the heauenly gospell.* The multitude went not vp to the mountayne. For that thing pertayneth to them only, whom the lorde hath chosen out for that purpose. But assone as Christ and his disciples were cum downe lower, al the whole rabblement of people resorted vnto hym again, so importunately crying and calling vpon him, partly for to heare his doctrine, and partly to be deliuered of theyr diseases, that the Apostles had no leasure so muche as to eate theyr meate. There can be no pleasaunter syghte vnto the teachers of the ghospell, then when the people being desyrous to learne, do disquiet the priestes, then when a great multitude of christen nouices sytteth round about the church doore, then when there is not roume ynough in the Churches to receyue all maner of folkes, that resorteth vnto the bishopes sermon. After that all these dedes were through the great brute therof, brought to his kinsefolkes and cosens eares, who knew right well thinfirmite of his fleshe, wheras for grossnesse of vnderstanding they could not suppose any thyng of his godly might and power: after, I say, they heard tell how he wan|dred vp and downe with a sort of rascall slouens, and vile felowes folowing him at the heles, and heard say also howe he caused muche people to folowe him, taughte newe learninges, and suche as had not bene hearde before, put away diseases,

and caste out deuils, they ascribed all to fury and madnesse: because being offended with the weakenesse of his body they could in no wise referre these thinges vnto his godly power. They knew his father and mo|ther, they knew his house, and all his family: they knewe that in all other thin|ges he differed nothyng from other, and perceyued also howe all that was reported of hym, farre exceded the compasse of mannes power.

Wherefore for asmuch as they were his kinsfolkes, they thought it accordyng to mannes lawe, to be theyr parte and duetie to binde hym with cheynes, as one distraughte of his wittes and possessed with sum euill spirite. For they sayde: he is becum furious or madde. Truely they whiche contemnyng all erthly thynges, * yea and life it selfe, embrace with all theyr hartes the heauen|ly Philosophie and doctrine, do appeare to be besyde themselues to those per|sons, vnto whome nothing sauoureth but that whiche is earthly, and tran|sitory. He that spendeth his liuelode to helpe the poore at theyr nede, semeth mad vnto hym who hath reposed the ayde of this presente lyfe in worldye ryches. He that willingly for the ghospels sake vpon hope to be rewarded with euerlasting blisfulnesse, bryngeth hymselfe to banishment, pouertie, emprisonment, tormentes, and death, is starcke mad in his opinion, who belleueth not that there is a more blisfull lyfe after this presente lyfe, ordayned for those whiche are good liuers & vertuous persons. He that setteth naught by honours geuen of princes, and the people, to thend he may purchasse him|selfe glory with god in heauen, semeth out of his witte vnto suche as be mad in very dede, whiles that by bribes gyuing, by craft and deceyte, by hoke or by croke, by right or by wrong, they desyre lordship, soueraigne rule, and dig|nities:

the whiche anon after, they muste nedes forgoe. And the Lorde suf|fered his kinsfolke to haue this wicked opinion of him, leste that his disciples should be offended if it chaunced them at any time afterward to heare lyke wordes of theirs. Howbeit the wickednes of the Phariseis was more ma|nifest, who were themselues witnesses of these so great myracles that he wroughte. For his kinsfolkes erred rather of a certaine grossenesse of vnder|standing, naturally giuen vnto the common sorte, then of any obstinate mallice, and wickednesse. But the Phariseis whiche came from Ierusalem (who because of the knowlege they had in the prophetes, oughte to haue kno|wen by such dedes and miracles as they saw hym worke, that the thing was already cum and present, whiche was promised of the same prophetes: and also for the soueraigntie of theyr religion, by reason wherof they highlye e|stemed themselues, ought to haue honoured goddes power, whiche all men proued helping and holsome) the Phariseis, I say, blasphemously spake al|gainst Iesus, saying: These dedes that he doeth, be farrre aboue mannes po|wer: howbeit he doth them not by the vertue and power of god, but hath sum

mightie and notable diuell, by whose ayde he worketh the same. For he hath vndoubtedlye the spirite of Beelzebub, the maister diuell of all, & through his helpe, putteth other diuels to flight whiche are not so strong and mightie. This shamelesse and blind blasphemy because it was not onely spoken alagins^te Iesus (whome they reckened to be nothing els but a man) but against god hymselfe, whose glory they enuying at, ascribed the miracles that were wrought by his diuine power, vnto the vncleane spirite the diuel, the Lorde earnestly reproueth: and vseth also certaine parables, to thintent that all men shoulde clearly perceiue the mattier.

[The texte.] ¶How can Sathan driue out Sathan? And if a Realme be deuoyded agaynst it selfe, that Realme can not endure. And yf a house be deuoyded against it selfe, that house cannot con|tinue. And yf Sathan make insurreccion against himselfe, and be deuoyded, he cannot con|tinue, but hath an ende. No man can enter into a strong mannes house and take awaye his goodes, except he firste binde the strong man and then spoyle his house. Uerely I saye vnto you, all synnes shalbe forgeuen vnto mens children, and blasphemies, wherwith soe|uer they haue blasphemed: But he that speaketh blasphemy agins^te the holy goste, hathe neuer forgeuenesse, but is in daunger of eternall damnacion. For they sayd he hath an vn|cleane spirite.

Sith that the whole kyngdome of diuels, saith he, is against the kyng|dome of god, how maye it then be that Sathan casteth out Sathan? except peraduenture the fiendes make battayle, and go together by the eares among themselues: as though it were like to be true, that they whiche serue one prince in his warres,* do violently put one another out of his holde or fortresse. If that among mortall men, that Realme whiche is deuoyded through sedicion and inward discorde very shortly cummeth to ruine, because like as vnitie and concorde is the chiefe keper and patronesse of a Realme, euen so discorde brin|geth anye thyng to destruccion be it neuer so strong, and well fortified: How then shall the kingdome of Beelzebub endure, yf one diuell cast out an other? What speake I of a Realme? Wheras sedicion raygneth, there euery thyng is so vnstable,* that not so mucche as a priuate house can long prosper and continewe, yf thinhabitauntes therof be at square, and one of them hate an other. Wherefore if I cast oute diuels by the helpe of Beelzebub (as you falsly report, and laye vnto my charge) then is it a sure profe that his kyng|dome shall shortly cum to ruyne and desolacion: And the kyngdome of de|uilles

once destroyed, what than remayneth but that it becumme goddes kingdome? But yf I (whiche thing is moost true) doe chase awaye deuilles, enemies to God, and mankinde, by goddes vertue and power, then is it

euident that the kingdome of God is presente, whose power the findes are compelled maugry of theyr heades, to geue place vnto. For they geue not place willingly, or because they haue couenaunted so to do. There can be no leage or couenaunt betwene god and the deuils. They warre continually together, and can in no wyse be reconciled, as it fareth when there chaun|ceth battayle betwixt two very doutye, and couragious Capitaines, whiche be mortall enemies, and at vtter defiance one with another. Neyther of them suffereth himselfe to be taken of the other, vnlesse it be by strength, and when he is ouerthrowen in batayle. For what couragious and bolde Capitayne will suffer his enemy to enter forcible into his house, being righte strong, and well fortified, vnlesse his sayde enemy win the same by violent assault, and then caste him, now ouercum and vanquished, into prison, By this meanes shall he rifle his house, and carye away with hym the spoyle and praye. If ye see the deuils crye out, and make a greate noyse when they are caste out and expelled, yf you see also many forsake theyr synnes wherewith they ser|ued the deuill, and cum to the fredome of innocencye, and good lyuyng, why do you then take all the glory from God the conquerour, and geue it vnto Beelzebub who is conquered and ouercome? Doeth Beelzebub the enemye of mankind chaunge his olde condicions, and now prouide for the health and preseruacion of manne? is not this a manifeste blasphemye agaynst God? Be you righte well assured of this: there is no kinde of blasphemye, but it may be pardoned of God, because that in all other blasphemies ey|ther ignoraunce or els the weakenesse and frayltie of mans nature, leaueth a place for the obtaynyng of forgeuenesse. But he that blasphemouslye hath spoken agaynst the holy gost, shall neuer obtayne pardon. That man spea|keth blasphemy agaynst the holy gost, who being hardened and obstinate through malice, ascribeth those workes vnto the spirite of Beelzebub, which he seeth plainly cannot otherwyse be done, then by the spirite of God. Erroure and ignoraunce are pardonable. But howe is it possible that a pur|pensed malice againste the goodnesse of almighty God prouokynge vs to saluacion, shall get anye pardon at all? The weakenesse of mans bodye shall excuse suche blasphemy as is committed against the sonne of man. But to as|cribe goddes power (the whiche plainely appeareth in my dedes, to the healthe and saluacion of mankind,) vnto Beelzebub the enemy of God, is a kynde of blasphemye, for the whiche no amendes or satisfaccion can be made.

These wordes spake Iesus vnto them, defending the fathers glorie, and nothing in the meane whyle passyng vpon his owne. He meant that theyr offence myght be better excused and borne withall, whiche had an euill op|inion of hym, as his kynnesfolkes and cosens had, who sayed: He is be|cum furious, and prepared cheynes to binde him withall: then the wickednesse of the Phariseis, who of a certaine vncurable malyce ascribed those woorkes vnto the spirite of Beelzebub whiche they coulde in no wyse fynde faulte with, nor say but they were worthy to procede of God.

They yet perceyued not the diuine nature that was in Christ. For he would not as yet haue it vttered and knowen. Certes God hath oftymes by ver|tue

of his holy spirite, and the ministry of good liuers, wrought miracles, willing therfore to be glorified among men. Now yf any man not by reason of ignoraunce, but of very malyce, do ascribe suche miracles vnto the spirite of Beelzebub, then is his peruerse and malicious naughtines past all hope of amendement.* Wherfore they might haue bene excused yf they had sayde that Christe had bene nothing els but a man, or that he had bene no kyng, nor Messias. But in that they depraued and spake yll of his workes, they offended God and his holy spirite, in asmuche as the spirite of god can worke by whome soeuer it lusteth. Nowe when they sawe so many myracles mer|ueylously wrought, the people glorify God, so many holpen of theyr infir|mities, so many deliuered of vncleane spirites, so many turne from viciously|•ing, to a godly desyre, to lyue well and vertuously after the ghospell, and that by the preaching of Christ: yet they obstinately sayde, he hath a deuill, and not the spirite of god.

[The texte.] ¶ There came also his mother, and his brethren, and stode without, and sent vnto him to call hym out, and the people sate about hym, and sayed vnto him: behold thy mother and thy brethren seke for the without. And he answered them saying: who is my mother and my brethren: and when he had looked rounde aboute on his disciples, whiche sate in com|passe about him, he sayd: beholde my mother and my brethren. For whosoeuer dothe the will of God, the same is my brother, and my syster, and mother.

After the Lorde Iesus had with these, and many other wordes defended the glory of the heauenly father against the wicked blasphemy of the Pha|riseis, and imbrayded the Iewes with theyr obstinate, and incorrigible vn|beliefe, which they perseuered in notwithstanding that thorow faith alonly al synnes are •ewsed and forgeuen: in the meane time there befell occasion for him also to declare that in the high ministracion of the ghospel, there ought no regarde at all to be had to humayne affeccions, the whiche in other mat|tiers to be muche moued by, is counted a thing prayse worthie, and right commendable. For there came vnto hym his kynsfolkes in companye with his mother, who because there was no way for them to entre in for prease of people, stode without: and theyr voyce passyng from man to man, came vnto them that sate aboute Iesus, who shewed him howe his mother and brethren were cum, and desyred to speake with hym. There were sum, euen among his nere kinsemen, whiche had an euill opinion of him, yea and many of them supposed he had bene out of his witte. Yet they thought by reason of kinred, they might lawfully at any tyme when they woulde, call hym oute to speake with them. The Lorde, to teache vs that the busynesse of the gossell, whiche was done by the spirite of the father for mans saluacion, and goddes glory,* ought not to be left of for any affeccions humayne,

answered as though he had been angry, and in a great fume saying: who is my mother, and who are my brethren, and kinsfolkes? In this busynesse whiche I haue now in hande, I knoweledge no fleshlye kyndred. The ghospell hath a spirituall kinred of frowne, the whiche ioyneth together mens mindes with streighter bondes then doth the other theyr bodyes. And when he had loked round about on his disciples, who sate in compasse nexte hym, as he was teaching, he sayde: Behold these are my brethren, and my mother. As the ghospell maketh a new birth, so doth it also a new kinred. For whoso beleueth the gos|pel, and therein obeyeth the wil of my heauenly father, although he be not only fardest frō me, as touching kinred of stocke or familie, but also y^e strangest

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alyaunte that is, to all oure nacion, thesame is my brother, the same is my sister, the same is my mother. For this kynred is not esteemed after the del|grees of bloud, but by degrees of y^e spirite. I acknowledge none to be of my kinred, except he be borne afresh of the heauenly father through fayth, and then as a very naturall sonne, doe obeye his father when he calleth hym to euerla|sting thinges. As euery man will in moste perfecte wise perfourme this, so shall I take him for my nerest kinseman.

The .iiij. Chapter.

[The texte.] ¶ And he began againe to teache by the sea syde. And there gathered together vnto him, muche people: so greatly, that he entred <◇> ship, and sate in the sea, and all the people was by the sea syde, on the shore.

T Herefore Iesus forsoke the house which bare the figure of the Sinagoge, wherin he was blasphemed of the Phariseis, and interrupted throughe thimportunacie of his kinsfolkes: and eftsones went vnto the water, as one that desyred the large rouse of the Gentiles. He is ofte times expelled of the Iewes: he maketh oftentimes a foresigne that the gospell shalbe tran•s|ted from the Iewes vnto the Gentiles. For as longe as he was in the house, that is to saye, in Iewry, very few did sticke vnto hym, none but those onely whome he calleth his brethren, his systers and his mothers.

Many muttered againste hym, many rayled vpon hym, very many lay in wayte for him, & his nerest kinsfolkes of all interrupted him in his teachyng. Iesus loueth no suche houses. He loueth a multitude, not y^e standeth in theyr owne conceyte, as the Phariseis did, not that vseth to backebite, and make yll report of theyr neyghbour, as did his kinsfolkes (who being grosse

of calpacitie through fleshly wisdom, interpreted his heauenly wisdom to be no|thing els but fury and madnes) not that moued by worldly affeccions doe cause a man to leaue of any godly enterpryse or busynesse as his mother, and kinsfolkes did. He loueth a multitude whiche is desyrous to heare y^e ghospell, and word of God,* & wholly hangeth vpon the •eliefe therof. Wherefore whan the Lord Iesus was cum vnto the sea, and there taught as he did before, thi|ther assembled again a great numbere of people, insomuch that he was con|strayned through the noyse & hurly burly they made, thrusting one another out of place, to take aboate: out of the whiche, as it had bene out of a pulpet, he taught them sytting thicke together on the shore, as if it had bene in a round stage or place ordeyned for men to behold sightes & shewes in. Learne here thou art a preacher & teacher of the gospell, what is meant by this fygure. Auoyde thou so the rablement of clamorous, & vnquiet people, that yet thou cease not to do thy duetie in preachyng & teachyng of goddes word. When there is any ieopardy leste thou be thrust downe, and ouerwhelmed with y^e trouble of worldly busynesse so that thou canst not now teache, get the into the ship of the gospell, whiche knoweth no maner of earthly rufflyng, and out of that pulpit, thou shalte quietly teache the weake, and rude multitude. Go not farre from the shore: be nigh vnto the same, alwayes attēperyng thy •se asmuch as thou canst, vnto y^e capacitie of the people. For they are not as

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yet able to folow the. Fyrst of all thou must attempre thy doctrine, according as theyr rude and ignoraunt myndes can awaye withall, tyll suche tyme that they haue well profited therin. For whom dyd Iesus teache out of the boate, but a rude and an vnlearned multitude of all sortes of people.

[The texte.] ¶ And he taught them many thinges by parables, and sayed vnto them in his doctrine: Herken to, behold there went out a sowier to sow. And it fortunied as he sowed, that sum fell by the waye syde, and the fowles of the •yer came and deuoured it vp. Sum fel on stony ground, where it had not mucche earth, and immediatly sprang vp because it had not depth of earth: but assone as the Sunne was vp, it caught heate, and because it had not rootyng, it widred awaye. And sum fell among thornes, and the thornes grewe vp, & cho|ked•, and it gaue no fruite. And summe fell vpon good grounde, and did yeld fruite that sprang vp, and grewe, and brought forth, sum thyrtye folde, and sum sixtiefolde, and su• an hundred folde. And he sayed vnto them: he that hath eares to heare, let him heare.

He put furth vnto them parables, that is to saye, similitudes of thinges moste knowen to all menne. For this is the playnest manour of teachyng and moste

conuenable for the rude, insomuche that it appeareth at the firste syght to the wyse of this worlde, a chyldishe thing, and to be laughed at.

But yet this manoure of teaching, pleased the euerlastyng wisdom. The Philosophers made all thinges darke vnto theyr hearers, with argumentes fourmed by great arte and subteltie. The Rhetoricians enforced mennes myndes, with a meruaylous plentifulnesse of eloquent speache. The Pharisees gathered together certayne hye mysteries, farre excedyng the capacite of the vulgar people. But the Lorde chose vnto hym this kynde of doctrine as plainest, and farre from all manour of playerlike ostentacion, to the intent that all the glorie gotten by renewing of the worlde through the ghospell, shoulde wholly appertaine, and be ascribed to the might and power of God. Wherefore he moued them by many parables to receyue with sincere beliefe & cleane myndes, the doctrine of the ghospell: from whence the begynning of our saluacion procedeth. And because it behoued to haue this thing fast settled and printed in all theyr myndes, before he began to teache them, he commaunded them diligently to attende and heare what he would saye.

Harken (for he) yf anye haue eares to harken withall. It is a fable, and not a parable, except a man geue eare therunto. Neyther hath euery manne cares to heare the parables of the ghospell, whiche are subtelly plaine, wyselye follyshe, and darkely manifest. For they hyde heauenly wisdom vnderneath a vyle and folysh coueryng. Neyther thought Iesu it sufficient yf they gaue diligent eare: he woulde also they shoulde beholde and see with theyr eyes those thinges that he purposed to saye. Blessed are they that haue both poured eares, and cleare eyes, when Iesus speaketh. Beholde, sayeth he, there wente out into the felde a certayne sowier to sowe his sede, the whiche he had verry pure, and good. And whiles that desyrous of plentifull increase, he caste it euery where, it chaunced that sum of it fell by the hye waye syde, whiche ioyned vnto the fylde. And that sede, because it remained still aboue ground, by reason the way was harde and seere, the foules that thither came anon after picked vp, and deuoured. Agayne an other porcion therof, fell vpon a stonye ground, whiche because there laye manye stones vnderneath, couered with a litle moule or duste, sprang vp to tymely. For the warmenesse of the weather, brought it out of the ground. And anon as the heate of the Sunne waxed once feruente, the corne that thus sprang vp before due

season, was hurte, and partched therewith. And because it coulde not for stolnes take rootyng but lacked rootes to drawe moysture out of the deapth of the earthe, therewith to nourishe, and defende it againste the heate of the sunne, it withered awaye before it came to earing. Agayne an other porcion of this sede fell vpon a ground, the whiche in dede was ranke and fertile,

but yet ouergrown with thornes,* & briers. Nowe when these thornes were once growen very thick in heighth and breadth, it came to passe that the yong corne, whiche sprang therof, was smothered before it appeared in syght, not for wāt of moysture, but for lacke of ayer. And for this cause neyther had the sowier any profit hereof at all. But yet for all this, the labour of the same sowier was not vtterly frustrate, and in vaine. For there was summe of the sede that light vpon a good grounde, and therof sprang grasse, the which grewe, and waxed vntill it came to it full ripenesse. And of this sede there was not one vnfruitfull grayne, notwithstanding that al yelded not like increase: For there were many eares whiche of one grayne, yelded thirtie, summe other thre skore, and a great sorte and hundred.

[The texte.] ¶ And when he was alone, they that were about him with the twelue, asked him of the parable, and he sayed vnto them: to you it is geuen to knowe the misteries of the kingdom of God. But vnto them that are without, all thinges happen by parables, that when they see, they may see, and not discerne, and when they heare, they maye heare, and not vnderstand, leste at any tyme they should tourne, & theyr synnes should be forgeuen them. And he sayd vnto thē: knowe ye not this parable: And how then will ye know all other parables?

When the Lorde had spoken these wordes, then to the intent they should not be forgotten, but that euery man should searche out with himselfe the meāning of the parable, he sayed moreouer: He that hath eares to heare, let hym heare: declaring vndoubtedly hereby, that they all heard not that thing whiche they heard. Nowe when not those twelue specially chosen disciples themselves vnderstode well (by reason they were as yet raw and ignoraunt) what this similitude meant: yet durst they not openlye aske hym any question. But after they had once gotten him alone, then were they holde to desyre hym that he would vouchesafe the expounde them the misterie, and secrete meaning therof.

Then Iesus putting vs in remembraunce how all thinges are not to be dis|closed to all persons, but that the doctrine of the ghospell ought to be dispen|sed according as time serueth, & the capacitie of the hearers can away with|all, sayed vnto his disciples: The princes of this world make few priuie vnto theyr secretes, none but suche as are pycked felowes, & tryed persones, whome they maye safely make of theyr counsayle. If they haue any secrete thyng, that kepe they from the knowlege of the comminaltie. It is geuen vnto you (whom I sorted and piked out from among the commune people) to knowe the misterie or priuitie of the kyngdome of heauen, because you are familiarlye conuersaunt with me. But vnto the commune sorte, and suche as are not fa|miliar companions of my courte, whether I doe, or speake anye thyng, all is in parables. For they neyther haue meete eares, nor meete iyes.

What they heare, they beleue not: what they see they depraue, and fynde faute with. And so is verified in them that the prophete sayed before shoulde cum to passe, that when they see best, yet see they not, and when they heare best, yet they heare not: because they vnderstand not. Truly he vnderstandeth not, whoso beleueth not. Nowe sinnes are not released, but to suche as beleue that sinnes are freely released by vertue of the gospell. Therfore through their

vnbelefe, it cummeth to passe that they are not turned to God, because they tourne themselves away from God, nor are deliuered from theyr synnes, be|cause they refuse the medicine wherewith all synnes are healed.* By these wor|des Iesus signified those persons, whome a litle before he vnderstoode by the grounde that for sundrye causes is barrayne & vnfruitfull. And to make his disciples more apt to receyue his doctrine, he chideth them a litle for theyr dullnesse. Doe you not yet, sayeth he, gesse what is mente by this parable, sith the sence therof is easie to be coniectured? And howe then will you boulte out the true meaning of all the rest, since that I neyther speake, nor do any thyng that hath not in it a signification of sum secrete matier? I wyll expounde vnto you this parable to the intente that you maye lykewyse accustome your selves to searche out the secrete meanyng that lyeth hyd in other.

[The texte.] ¶¶The sowier soweth the worde, and they wherof sum be rehersed to be by the way syde, are those where the worde is sowed: and when they heare, Sathan cummeth immediatly, and taketh awaye the worde that was sowed in theyr hartes: and likewise the other that receiue sede into the stony ground, are they, whiche when they heare the worde, at once rel|ceyue it with gladnesse, yet haue no roote in themselues, and so endure but a ryme. Anon when trouble, and persecucion ariseth for the wordes sake, they falle immediatly. There be other also that receyue sede into thornes, and those are suche as heare the worde: & the cares of this world, and the deceitfulnesse of riches, and the lustes of other thinges, entee in, and choke the worde: and it is made vnfruitfull. And other there be that haue receyued sede into a good ground, they are suche that heare the worde, and receyue it, so that one corne doth bryng forth thirtie, sum sixtie, sum a hundreth.

The field is the worlde, wherein are very many vnmete hearers of the doctrine of the gospell. The sowier is the sonne of man, who came downe frō heauen into earth. The sede is the woorde or doctrine of the ghospell, by the whiche the will of God is declared vnto the worlde. His will is this, that all men distrusting their owne strength, do trust with all their harte & minde the promises of the ghospell: that is to saye, that through fayth all

mens sinnes are forgeuen: if after the trueth once knowen they giue themselves to the stuldie of true vertue, and godlinesse. Therfore by the seede whiche, as I saied, fell by the hie way side, they are vnderstand, & signified, who slightly, and as mē o|therwise occupied, heare the ghospell, like as they woulde heare anye fable or phantasie of mans inuenciō. And amōg all, none heareth goddes worde with lesse profit,* then they do. For anon as they haue heard it, cummeth Satan, and putteth other thoughtes, & imaginacions in their mindes, and by that meanes plucketh out the sede before it haue gotten roote, & be fastened therin, so y^t they do not so muche as remembre what they haue hearde. Nowe the sede that is receiued into a stony ground, betokeneth those persones who gredely ynough heare the ghospel, & gladly deuoure thesame, perceyuing it to be both true, and holsum: but because they ley it not vp in theyr hartes by depe cogitacion, (for they are letted so to do by other affeccions, which wholly possessing theyr min|des, will in no wise geue place vnto y^e worde of God) they continue not in that they feruently & couragiously began: neyther do they bring forth any fruite of euangelike or christian godlinesse, but suche fruite alonely as lasteth but for a season and all is, because they haue no rootes. And so cummeth it to passe, that in prosperitie they beleue the gossell, & as grasse newly sprōg vp, cause men to haue a good opinion of theym, that they wil proue well. But assone as anye aduersitie or persecucion for the profession of goddes worde doeth arise, and

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assaulte them, byanby they offended therewith, do vtterly forsake their former purpose.* The seede that fell vpon the thornie ground, signifieth those that dilligently heare, and beare in mynde the wordes of the ghospell: But the loue of deceitfull riches, and the inordinate desyres of other thinges whiche allure and toile men vnto them, with a false apparaunce of vertue, do enter into their myndes, and there dayly (as theyr propertie is) encreasyng, at the length ouergrowe the seede, so that it can neuer spring vp, and cum to be corne. Finally the sede that light vpon a good ground, betokeneth those that geue good eare vn|to the doctrine of the ghospell, and beleue all that they heare, and conuey it in|to the moste inwarde corners of theyr hartes, vntill that it spring vp, & bryng forth the worthie fruites of the ghospell, not euery where a lyke, but diuerse|lye, according to the diuersytie of the soyle, and disposicion of the heauenly spil|rite: so that this men bringeth forth fruite meanelly, that man more plentifully, an other greatest aboundaunce therof: lyke as if one grayne bryng foorth the thirtie, an other three score, and the thirde an hundred. He that bringeth forth greate plentifulnesse of fruite hath cause to rendre thanks vnto God almightie: there is no cause why he should stande in his owne conceipt. He that brin|geth forth meane store, hath no cause to repyne at him whiche is muche hap|pier, and bringeth forth more aboundaunce then he. For God,

who is bounde and debtour to no man, doeth of his most bounteous liberalitie, geue euerye man his giftes, as it liketh him. What encrease soeuer cummeth, thesame is due vnto hym that firste sowed the grounde, and by whome what fruite soeuer is brought forth, dayle encreaseth. My desyre is to haue all the corne grounde of the whole worlde sown when the tyme shall cum, with this sede: and that this doctrine, whiche I nowe secretly teache you a fewe persones, may thorough your diligēt ministerie, be enlarged and spredde a brode, asmuch as may be, to y^e intent that you also may shewe your selves, like a good groūd, yf you distribute that you haue receiued of me, to as many as ye can possible. For there is no fruite where with God is better pleased. Ye must therfore bee well ware, that the sede sown in your myndes, peryshe not through forgetfulnesse, or negligence. Ye ought diligently to laye it vp in memorie that it may spring vp in due season, and bring forth fruite moste plentifully.

[The texte.] ¶ And he sayed vnto them: is the candell lighted to be put vnder a Busshell? or vnder the table? is it not lighted to be put on a candle sticke▪ for there is nothyng so priuie that shall not be opened: neyther hath it been so secrete, but that it shall cum abrode. If any manne haue eares to heare let him heare. And he sayed vnto them: take hede what ye heare. With what measure ye meate, with the same shall other men measure vnto you agayne. And vn|to you that heare, shall more be geuen. For vnto him that hath, shall it bee geuen: and from him that hath not, shall be taken awaye euen that whiche he hath.

And because this monicion should the depeliar be printed in theyr mindes, he added a parable. Thinke you not, sayed he, y^t I will haue this thing which I doe nowe secretly commit vnto you, alwayes kept secrete. Doth a manne light a candell because to hyde thesame when it is lighted, vnderneath a bus|shell, or vnder the table? or elles doth he rather light it to the intent it may bee set in a candlesticke,* and geue light to all that be in the house? The ghospell is the sede, whiche is therfore committed vnto you, because it maye bryng forth fruite with great encrease. I haue light the candell in you, that through your ministerie, it maye put awaye the darkenesse of the whole worlde. At this pre|sent I hyde many thinges from the multitude, because they are not as yet apt

to receiue them: and though they were, the tyme is not yet cum. But assone as the tyme shall once cum, there is nothyng so hid amongst vs that then must not be discouered, nor any thyng so secrete, that then muste not be openly preached to all men. For there must nothing feare you frō spreading abrode, or preachinge of the gossell: but all other thinges set apart, this

thing onely muste you go about bothe day and night. For wo be to that man, who hath not multiplied y^e good sede betaken vnto him: who hath hidden the light that was geuen hym. Therefore if any of you haue eares to heare, let hym heare these wordes: and when he hath hearde them, let hym beare them well in memorie. Agaule left the wordes that he spake, shoulde be forgotten, he said moreouer: Marke wel what thyng you heare, and take hede that you heare not in vaine. For you heare not vaine fables and phantasies of m^ons inuencion, but heauenly doctrine: whiche by your ministerie, must be spread abroad throughout all the whole worlde. Preache you truelye the doctrine which you haue receyued, and teache nothing that is desagreable therunto. It shall auayle you muche to heare these thinges, if you retayne them well in memorie and diligently distribute to other what you heare of me. Again you heare thē to your greate perill, yf you strikē either with feare humaine, or els delited with the commodities and pleasures of this present worlde, do suppress and kepe in, that you haue receiued. Be not ye niggish,^{*} and slouthful distributours of the doctrine that I giue you, I giue you, but put it forth lauishly. For your liberalitie shal nothing diminishe, but rather encrease that, that you haue, and make it more. The treasure of gold and siluer is at the length wasted by liberalitie: but the more liberally you distribute this heauenly treasure, the greater shall the heape thereof be. Neither foloweth it that lyke as he is the poorer that giueth a way his goodes vnto the neadie, so in like manour is he the worse learned whiche distributeth the doctrine of the gospell to as manye as he can possible: but as he that carrieth light before manye, hath not therfore any whit the lesse light him selfe: euen so he that by preachynge the doctrine of the gospell, openethe a waye for all menne to cum to the knowlege of the trueth, doeth not onely not loose that light whiche he alreadye hath, but also hath a greate deale more gyuen him, to thentent he maye profite, and dooe good vnto mooe. The treasure that you haue, is none of youre, but his who gaue it you to distribute. And if you distribute it to other with large measure, he that gaue you the stocke and principall parte, will also with like measure geue you encrease therof. God loueth to haue his giftes prodigallye layed out: and here cleane contrarie to the manoure of worldlye ryches, he waxeth richest, whoso is lauishest in laying out.

For such is the beneficiall goodnesse of god, that he whyche gaue vs muche before ●●eth in moste ample wise augmente his giftes, because he righte well percei●● that whatsoeuer was geuen, the same is distributed and bestowed to the great vtilitie of manye. Therefore let hym whiche hath the gifte, boun|tuouslye distribute it, to thentente that he maye haue aboundaunce. No manne doeth well to geue goodes to hym that aboundeth with riches: but suche as be liberall in very dede,^{*} are wonte to geue vnto the poore, and neadie. Here it is cleane contraryē. For vnto hym that hathe, and hathe not that thyng whiche he hath to his owne vse and commoditie alone, but liberallye del|parteth therewith to other, to hym, I saye, as to a

trustie distributour, shall more be gyuen: because he maye abounde, and haue muche plentye. He that

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hath not (suche a one is he that hydeth his treasure, and kepeth it to himselfe) thesame shal not alonely be neuer a whit the richer therfore, but also that thing whiche he thought he had for his owne vse, and no mans els, shall be quite taken from him. Neither let this make you euer the slacker or worse wyllynge to distribute the gyftes of faythe, yf the people be vnkynde, and not aunswelrable to your diligent endeouour. Your wages shall be safe for you wyth God, who the more that euery one of you hath trauayled in setting forth the ghospell, the more bounteously will he rewarde hym in the worlde to cumme. Albeit neither shall you in the meane tyme be vtterly defeated of your rewarde, whiche are daylye more and more enriched with the riches of the ghospell.

[The texte.] ¶ And he sayde: so is the kyngdome of God, euen as yf a man shoulde so we sede in the grounde, and shoulde sleape, and rise vp night and daye, and the sede should spring▪ and growe vp while he is not aware. For the earth bringeth forth fruite of her selfe, first the blade, then the eare, after that the full corke in the eare. •ut when the fruite is broughte forth anon he thrusteth in the sickle, because the haruest is cumme.

Moreouer the Lorde added another parable, whereby he taughte his disciples that they should care for nothing els, but onely go about with al that they might, to haue the gospell spred abroad and preached thorowe out all the whole worlde, tellyng them that haruest time shoulde once cum, whē it should please the Lorde. The kingdome of the gospel, sayeth he, is after this manour, as yf a manne shoulde sowe his sede, and caste it vpon the grounde in the daye tyme, Anon after that the sede is putte into the earth, he that sowed it, slepeth carelesse, and taketh his reste. And in the meane while that he is thus a slepe, the sede groweth neuerthelesse both nyghte and daye, with secrete encreasynges without mennes laboure, and nowe springeth y^e corne, and shoteth vp, hasting vndoubtedlie of the owne accorde, and by a certaine priuie operacion of nature to bring forth fruite.

Certes nature hath her degrees, the whiche she alwayes after the seede be once sown, kepeth of course without the husbandmannes laboure. For firste of all the sede, after it is putrified in the groūd, springethe vp into grasse. That is the firste hope of encrease. Then when the blade is shot vp, therunto groweth an eare, but suche a one as hathe as yet no corne in it. At the lengthe the huskes of the eare are fylled full of wheat cornes. And these thinges are so secretely wroughte by the procurement of nature, that a man

can not perceiue when they growe, and yet senūblye perceiue that they haue growen and en|creased.

Therefore when the corne is ripe, he that sowed the sede, thrusteth in his sickell to reape that is come vp, because he knowethe that harueste tyme is al|ready come. By this darke parable, the Lorde couertly taught his disciples the begynnyng, goyng forward, and consummacion or perfit code of al y^e whole gospell: of the whiche thre partes, himself woulde openlye perfourme bothe y^e firste, and the laste, with his visible bodie: and the other, that is to saye, the go|yng forward, ordre with the inuisible grace of the holy ghoste. For that same prince sowed abroad the sede of the gospell, thorowe out all Iewry. Anon as he had so done, he slepte, firste dyinge, and then afterwarde risinge agayne into euerlasting quietnesse. And thus farre foorthe springeth the sede of the gospell, whiles he that firste sowed it, is as it were a slepe: & secretly encrease the bothe daye and night, that is to saye, both in prosperitie, and in aduersitie, what oc|asion

soeuer be ministred eyther on theyr befall that promote and aduaunce it or els of suche as resiste the same.

For it cannot be chosen but that seede muste nedes cumme vp, whiche he sowed, whose will no man resisteth. Moreouer, where as there is nothinge in this worlde vnknown vnto hym, yet in that he suffreth the worlde to make businesse agaynste the ghospell, and his apostles to be persecuted, and slayne, he semeth vnto the faythlesse not to knowe what is here done, and to be in maner aslepe, whereas in very dede, he doeth euen now by the inuisible power of his holy spirite, more effectually worke all thinges in all. He will not in visible forme retourne into the worlde, vntyll the tyme that (the ghospell beyng firste so muche enlarged, and sprede abroad, as he hath determined before, and one|lye knowethe it shalbe) all men shall see hym cum agayne vnder the selfe same forme and lykenes, that he had when he ascended vp into heauen: to deuide the godly and good people from the wicked: and to laye vp the godly as good corne in the barne of euerlastyng quietnesse. We see howe small begynnynge the kyngdome of the gospell is spronge of, yf a manne esteeme the thyng as it ap|pereth vnto the worlde. This was, as a manne woulde saye, the grasse that sprang of the sede of the gospell, whiche the Phariseis, Scribes, Priestes, El|ders, Rulers, Princes, Kynges, and Philosophers, dyd what they coulde to oppresse and kepe vnder, that it should neuer cum vp. But whiles they stroue agaynste the streame, this sede began to be sown in all partes of the worlde, and will not cease to growe before the worldes ende, vntill the corne be all ripe. Then the sickell of iudgemente that can not be auoyded, shall be thruste in,

to the entente that when all are cut downe, it maie deliuer the cockel vnto the fire, and safely lay vp the pure wheate.

This parable althoughe it do specially pertayne vnto Iesu, the auctour, promotour, and finisher of the kyngdome of the gospell, yet doeth it also touche both his Apostles, and their successoures, whom he willet wholly to binde themselues hereunto, that Goddes worde maye be sowne a brode, and preached as muche as maye be. For this seedetyme lasteth euen tyl the worldes ende: and they also as helpers of Iesu Christe, be sowiers, saue alonelye that they sowe not their owne sede, but suche as Christe deliuered vnto them. And because that sede is celestiall, it can in no wyse be ouerlayed or oppressed. The Pharisess also, and Philosophiers had sede of their owne, but those sedes coulde by no meanes (no not when the world fauoured them) growe and prosper, where as the seede of the heauenly doctrine, waxeth euery daye more stronger then other, euen when the worlde with all the poussaunce and aydes that it hathe, assaulteth it. There|fore the Apostles do lykewyse sowe after their fashion, and for that purpose they are sente out, who by oft remouing from place to place, go aboute nothing els, but to haue the gospell as muche dilated and spred abroad as is possyble to be. God geueth the encrease when they be asleape. That foresayde sede hath in euerye one, euen of the Christians, his grasse, his eare, and his haruest. In hym that is a Christian nouice, the corne is yet vnperfite, & lacketh his naturall shape.

In them that be lately borne agayne in Christe through baptisme, the sede is sprongen into grasse, whiche by y^e grenenes of innocencie, puttethe euery manne in a ioyefull hope that it wyll proue well, and come to good. Nowe when they are growen vp higher, by goyng forewarde in Christian vertue and godlynesse, then be they eared.

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And when eche of them is rype after his manoure, then is he cutte downe with the sickle. This sickle is deathe, after whiche the wheate neyther waxethe more ne lesse: neyther is made worse, nor better. The barne signifieth the life celestiall.

[The texte.] ¶ And he sayde: whereunto shall we lyken the kyngdome of God? or with what compa|rison shall we compare it? It is lyke a grayne of mustarde seede, whiche when it is sowne in the earthe, is lesse than all seedes that be in the earth. When it is sowne, it groweth vp, and is greater than all hearbes, and beareth greater braunches, so that the fowles of the ayre maye make their nestes vnder the shadowe of it. And with manye suche parables spake he the worde vnto them, after as they might heare it, but without parables spake he nothing vnto them. But when they were alone, he expounded all thinges to his disciples. And the same daye, when euen was cumme, he sayed vnto them: let

vs passe ouer vnto the other side. And they left the people, and toke hym
euen as he was in the shyp. And there were also with hym other shippes.

Furthermore, the Lorde Iesus shewed them by another parable, a filgure of
the succeſſe and prosperous going forward of the Gospell, to the en|tente
that they, who as then vnderſtoode not his ſayinges, ſhoulde afterwarde
knowe by the ende and profe of the matter that theſe thynges were not
dooen at all aduentures, nor by worldlye policie, but by the prouidence of
Goddess wyſedome. And becauſe he woulde make his hearers to take better
hede vnto his wordes,* he lettynge as though he had ſtande in doubte vnto
what thyng he myght beſte compare the kyngdome of heauen, ſayed: Unto
what thinge ſhal we ſaye that the kyngdome of heauen is lyke? or what
compariſon ſhall I vſe, wherby I maye expreſſe the nature and vertue
therof, vnto thē that perceiue no|thyng ſaue alonely what they ſee with
theyr iyes? It is lyke (ſafethe he) a gra••e, or corne of muſtarde ſeede,
whiche (when it is ſowen) is leſſe then all other ſeedes of hearbes that are
ſowen in the earthe: in ſo muche that yf a man marke the quantitie or
forme therof, he loketh not that any greate thyng ſhoulde come of it. But as
ſoone as the ſame is once ſpronge vp, and gotten out of the grounde, then
draweth it to the nature of a tree, waxynge harde from the ſtemme or ſtalke,
and ſpreadyng abroad his braunches beyonde the quantitie and meaſure of
al other hearbes, in ſo muche that it geueth ſadowe vnto the fowles, and
alſo conuenient places for them to buylde and make their neſtes in. With
theſe and many other like parables,* the Lorde Iesus ſhewed the rude and
groſſe people, a figure of the ſucceſſe that the Gospell ſhoulde haue,
attemperynge his wordes vnto their capacities. He ſpake nothyng vnto them
at that tyme but in darke parables, becauſe they were not as then
receyueable of playne comunicacion. For yf he had ſayed, that he ſhoulde
ſhortely haue beene ſlayne of the Iewes, but woulde anon after relieue, and
ſpreade abroad his glorye throughout all the worlde, ſo that he, who then
ſeemed loweſte, and mooste abiecte of all perſons, ſhoulde be righte well
knowne to be the ſoueraygne gouernoure of the whole worlde, and that no
manns, were he neuer ſo hyghe in dignitie, ſhoulde fynde any quietneſſe, or
ſure harborowe, vnleſſe he fled for ſuccoure vnderneſte hys boughes or
braunches: yf he had, I ſaye, ſpoken thus plainely vnto them, not one of
them all woulde haue abyden hys woordes, nor geuen anye credence
thereunto. And yet was it verie expediente for them, as it were by a dreame,
to remember theſe thynges: becauſe afterwarde the thyng ſelfe ſhoulde
teache them what was meante by the ſame parables. He ſhewed them in
ſecrete comunicacion, the ſecrete vnderſtandyng of euerye parable

that he ſpake vnto them. Thus was that daye ſpente. When it was nowe

almoste nyghte, he commaunded his disciples to rowe hym ouer to the other syde of the water.

Bicause faythe towardes Christe,* and by Christe to Godwarde, is the o|riginall cause of the encrease of the gospell: the Lorde perceiuing that his dis|ciples (who were as yet but rude, and weaklynges,) dyd geue no tredence vn|to his doctrine, attempted many wayes to brynge forth in them, and stablishe this fayth. Whensoever nyght, that is to saye, the storme of worldlye trouble, or aduersities cummethe vpon vs, then haue we chieflie nede of a stronge and stedfaste faith towardes Christe. Therefore the disciples obeyed his com|maundemente, and so after the people, (who coulde not folowe him) were sente awaye, they, accompanied with certayne other boates, beganne to rowe hym ouer to the farther syde, in the same shippe that he then taughte and preached in. The Apostles carye ouer Iesus, whensoever they goe from place to place, to sette forth and preache the Ghospell. He knewe righte well that against suche as so do, and be ministers of Goddes worde, there shoulde in tyme to cum be much sore businesse and trowble stirred vp, by them that loue better the vanities of this worlde, thē those thynges that appertayne to euerlastinge saluacion.

[The texte.] And there arose a great storme of wynde, and the waues dashed into the shyp, so that it was now full, and he was in the sterne a slepe on a pillowe, and they awaked hym, and said vnto hym: master, carest thou not that we perishe? and he rose vp, and rebuked the wynde. and sayde vnto the sea: peace, be still: and the wind ceased, and there folowed a great calme. And he sayde vnto them: why are ye so feareful? how happenethe it that ye haue no fayth? And they feared exceedynglye, and sayde one to another, who is this? For bothe wynde, and sea obey hym.

Wherefore to harten, and strengthen his disciples agaynste suche persecutours, and to teache them also, that no power, be it neuer so cruel and terrible, oughte to be feared of those that with full harte and mynde put theyr affiaūce in the lorde Iesu, he suffered them to be in daunger, euen to desperacion. For after they had sayled farre from the shore, there sodainely arose a greate storme of wyndes, whiche set the water in suche a rage, that the waues enforced by the violence of the tempeste, dashed into the shyppe, so that they were then in great daunger, leste the shyppe already filled with the great fourges of the sea, woulde haue soncken. In the meane whyle Iesus layed his heade vpon a pillowe, and slept in the shyp. This was no fayned slepe: he slepte in verie dede, beyng weryed with trauayle, and watchynges, as one that had a very natu|rall bodye of man, subiecte to all suche passions as oures are subiect vnto. But he was not ignoraunt what would betyde. He wyste well there would a tem|pest aryse. He knewe that the Apostles would be sore afrayed, and waken him out of his slepe. He could not more effectuallye teache them, that nothyng is to be drad of those that stedfastly beleue in him. The disciples therefore pinched hym as he

slepte, and when they had awakened hym, sayde: Maister slepeste thou so soundely whyle we perishe? and thynkest thou that it maketh no mat|ter to the, yf we be drouned? It was an argumente of faythe, that when they were in daunger of death, they fled vnto Iesu for succour: But of an vnper|fite faythe, for as muche as they beleued that they were not in sufficiente safe|garde, as long as the Lord was aslepe. When Iesus was wakened, bicause

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he woulde by dede declare that he was the Lorde of all the elementes, he rebul|ked the wyndes, and commaunded them to cease. Then he saide vnto the sea: peace, be still. These two elementes whiche are obediente to no mortall man, knewe the voyce of theyr maker. And by and by the wynde alayed, the waues and fourges of the water left their ragyng, and fell downe, and there folowed a greate calme. Then the Lorde tourned hym vnto hys disciples, and rebuked them for their vnbelefe. Why ({quod} he) are ye so afrayed? haue you not yet, after y^t you haue sene me worke so many miracles, confydence in me? Nowe when the disciples, and the other that were wyth hym in the shyppe, sawe thys straunge wonder, how the sea beyng a dumme, and an vnru|ly element, and the wynde likewyse a violente elemente, forthwith as he had rebuked thē, ceased from fur|ther ragyng, and were still: perceiuyng that it was a thinge passynge the state, and condicion of manne, sayde one of them to another. Who is this whose cō|maundementes not onely diseases, and the diuils, but also the dumme elemen|tes obey vnto?

He that was y^e sōne of man (as touchynge the naturall appetites of man) had not in this worlde where to reste his head. For euē dying on the crosse whē he hadde nothyng to laye his headen, he caste it downe, and so yelded vp the Ghoste: But here in the shyp he dyd not onelye take his reste, but also layed a pilowe vnderne|the his heade, and slepte theron: and anon a storme arose, belcause we shoulde knowe what great daunger hangethe ouer the churche, so oft as Christ sleapeth in vs. He slepethe verily, when the shepeheardes & pastours of Christes flocke, delited wyth the cōmodities, and pleasures of this worlde, are in a sounde slepe, so that yf a man pynche them, or crye vpon them ●●●er so muche, yet can they not be wakened. Howe fast aslepe are those Byshops, who beyng altogether geuen vnto sensualitie, dronken wyth an vnlefull desyre to rule and playe the lordes, and wholly set to heape vp money, neyther take anye care for the flocke to them committed, nor haue anye remembraunce of theyr owne soule health, nor yet are moued any whit at all with the cōmon peryll, to awake out of theyr slepe, and thinke thus with themselues? What do I mad man that I am? The Lordes flocke is cōmitted vnto me to be fed: and shortely muste I cume to y^eiudgyng seate of y^e euerlasting iudge, who shed his precilous bloud for

these shepe, whiche he put me in •ruste withall. What answer shall I than make hym? I shoulde with ensample of good lyuyng haue caryed lighte before them to euerlastyng saluacion: and by my naughtye sinnefull lyfe, I haue bene theyr guyde to hell, and damnacion. I shoulde haue fedde them with the doctrine of y^e gospel, and dyd not feede them a whit, but plucked of their wolles by the rootes: but spoyled them of that they hadde, but slewe them. In stede of a father, I behaued my selfe lyke a tiran•t, for a Byshope, I was a wolfe and a robber. And in the meane whyle the tempest disordereth all thynges, and maketh a greates confusion. Iesus, who is the true heardman of the churches and congregacions, slepeth the dissemblyng the matter, and sufferyng the storme to aryse: but he slepeth so, that he streight wayes a waketh at the crye, and calling of his. The shyppe that Christe (as pertainyng to the boldy) is caryed in, is one: but she hath mo accompanyng her. There is one catholike or vniuersall church, and agayne there be many churches. Christe is lykewyse in them all: And as many as do cleane vnto the same heade, be•ne

congregacion. No shyp is drowned that foloweth Christe: Be they neuer so much tossed with y^e waues of the water, neuer so much in ieopardie of drownyng, yet haue they at the lengthe good ariual, and cum safe vnto the haven. But all this while, the tempeste and nyghte do plainly teache vs that we can haue no maner of ayde and succour of our owne strengthe, and that all hope of saluacion is in Christ onely, if a man with full hart and minde put his trust in him. The deuel causeth oftentimes suche tempestes priuately to aryse in euery mannes soule. For after that the nyghte doth once darken our myndes wyth errorres: after the light of faith doth faile, and the strength of theuangelike spirite, be (as ye would saye) a slepe, & laid to rest in vs: then do the windes of naughtye lustes arise, and greatly disturbe the calme of the mynde. The soule selfe is now in great hasarde: there is no helpe, neyther in rowing nor in sayles. There is no remedie, but it muste nedes perishe and go to wrecke, yf Christe be not wakened out of his slepe by feruente and importune prayers. If he heare not streight waies when he is called on, yet cease thou not, but pricke, and pinche hym tyll he be a wake. By him onely the calme and quietnes of the mind, shall in continence be restored.

¶ The .v. Chapter.

[The texte.] ¶ And they came ouer to the other side of the sea, into the countrey of the Gadere|nites: and when he was cum out of the shyppe, immediatly there mette hym out of the graues a man possessed of an vncleane spirite, whiche had his abidyng amōg y^e graues, & no man coulde bynde hym: no not with chaines, because that when he was often bounde with fetters, and chaynes, he plucked the chaynes asunder, and brake the fetters in pieces, ney|ther coulde

any man tame hym. And alwayes night and daye he was in the mountaynes and in the graues, crying, and beating hymself with stones. But when he had spyed Iesus a far of, he ranne and worshypped hym, and cryed with a loude voyce, and sayed: what haue I to do with the Iesus thou sonne of the moste hyghest God? I requite the in the name of God, that thou tourmente me not. For he sayed vtuo hym: come oute of the man thou foule spirite. And he asked hym, what is thy name? And he aunswered, and sayed vnto hym: my name is Legion, for we are many. And he prayed hym instauntlye that he woulde not sende them awaye oute of the countrey.

AS this tēpest hath taughte vs that all trouble and bu|sinesse whatsoeuer the world woulde stirre vp agaynst the gospell, oughte by the ayde of Christe to be suffelred with constāt courage of mynde: and that such trou|ble should at one tyme or another, be turned into great|test tranquillitie and quietnes: So folowed therein cō|tinent a figure, whereby was signified y^t there should be in summe partes of the world so vplandishe and cruell people, that they woulde at the fyrste brunte by rea|son of their naturall crueltie, refuse and abhorre the doctrine of the gospell: and yet should it cum to passe in processe of tyme, that they also shoulde waxe ien|tle or cyuille, and louingly receiue the swete yoke of the lorde after they once knewe it. Wherefore assone as this storme was alayed, whyche figured the storme of persecucion that princes should stirre vp raging againste the gospell, Iesus, and suche as accompanied hym, arriued on the other side of the water.

That countrey was called the countrey of the Gerasites of a famous town of Arabie, named Gerasa, ioynynge vnto mounte Galaad, in the tribe of Ma|nasse,

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not farre fro the lacke or sea of Tiberias. For nowe the Lorde Iesus ma|keth a foreshew of the brutishe, and cruell barbarousnesse of certayne nacions, of whome it maye be doubted,* whether they deserue to haue the name of men, or no: yet is there none so fierse and saluage crueltie that we ought to despaire of. Wherefore after that Iesus was cummen out of the shyppe, and entred in|to this countrey, by and by he sawe a sight, whiche playnly declared the ma|ners, and naturall disposicion of that nacion. For when he was hearde cum|myng, there starte out a certayne felowe, vexed with a spirite of passinge vn|clennesse, and crueltie. This wretched creature woulde not come where as a|ny resorte of people was, but liued in solitarye places, lurkyng, and hydynge hymselfe in dead mennes tumbes that were by the highe waye syde. Neyther was there any that assayed any more to

bynde hym, because he had bene ofte tymes bounde before, and alwayes plucked the cheines asunder, and brake the fetters in pieces.

Neyther was there anye violence that could so reclaime hym, but that he belyng in case not able to rule himselfe, would gad abroad at libertie, whitherso|euer the wicked finde enforced him to go. For this cause he was vnbound, and wandered vp and downe both night and daye among dead mens tumbes, and in wylde mountaynes, cryng and beatyng himself with stones. Nowe yf anye reken this to be (as it is in verye dede) a miserable, and a terrible sighte, lette him considre with hymselfe, how muche more miserable a sighte in the eyes of almighty god, is he that hath nothyng els of a man, but the name onely: He, I say, that is marde and caste a waye through riottous liuinge, woode vpon harlottes, madde vpon the dise, and besyde himselfe by reason of dronkennes, a brauler, a robber or praye taker, a breaker of the peace, a violent felowe, suche a one as can neyther be restrayned by Goddes lawe, ne mannes: neyther let, and brideled from his sensuall wilfulnes by any shame, reuerence, or feare: bolde to doo what hym lyketh: who for small wages is hired to go to what warfare soeuer it be, to sley and murder suche as he knowethe not and neuer dyd hym harme, to burne vilages and good tounes, to rifle churches, and fynallye to destroye all that euer holy is, or not holy. Put hereunto periuries, blasphemies, and inceste, with the whiche vices suche leude ruffians as are of this sorte, be well acquainted. Put hereto treasons and poysonynges, with the practyse of arte Magike or Sorcerye, and then shalte thou euidently perceiue howe muche lesse was the furye of the man thus vexed with the deuill, then of this wretched and vnthrifte caytife. But what? Ought we to despayre of suche a one? No truely, yf it maye chaunce him at anye tyme to see Iesu. He is sene by faith. For when the same wretched felowe at the noyse that the straungers made, was come out of his denn, violently to assault them according vn|to his accustomed maner, anon as he had afarre of espyed Iesu, he drawen with an heauenly power, and sodaynly chaunged, ranne vnto hym, and wur|shypped him. And straight wayes the fiende began to cry with a loude voyce by the mannes mouth, and saye: What hast thou to do with me Iesu the sonne of the higheste God? I require thee by the name of God, that thou tour|mente me not.* For Iesus voyce was vnto that deuill, a tourmente, because he sayde: Thou foule spirite departe out of the man. So greate was the malice of the deuill, that it was the greatest tourmente to him that might be, if he nowe ●●lde no lenger be suffered to vexe and torment the sely wretche. He felt Ie|sus

voyce effectuall, and almyghty, the whyche he was constrayned to obeye vnto, whether he would or no.

Nowe I reporte me to you, whether there be not lyke affeccion of mynde in suche as be extremely malicious persones, who haue a great delyght to do o|ther menne harme, yea, thoughe it be to their owne displeasure. And yf they be restrayned from theyr wilfull desyre, so that they can not be suffered to dooe what mischief they woulde, then are they sore vexed in mynde. Iesus demaun|ded of the foule spirite what was his name. The spirite made aunswere: my name is Legion, because we be manye. Thou knowest (good reader) that thys worde Legion, is a worde or terme of warre, whiche implyeth a foule rable|ment of ruffions confedered together, to destroye mē. But no power of a mull|titude preuayleth agaynst the might of Iesus. He as easelye puttethe a Legion to flight, as one man. Then that capitayne deuill who spake for all the reste, greatly besought Iesus, whome he acknowledged to be his conquerour, that he woulde not cleane exile hym out of that countrey. O peruerse malice of the deuil. He desyreth not forgeuenes, nor any other benefite, whereby he maye be in better ease. He counteth. t a pleasure and benefite, if he maye be suffered there to continewe, whereas moste occasion is for hym to do harme: Euen as thoughe a sorte of snap haunses set all on mischiefe, enforced by a greater power of the prince, and commaunded to breake garison, or forsake theyr hold and fortresse, would make this petition: We desire no wages, but only that your grace will suffer vs to raunge abroad in the countrey, and robbe and reauē at our owne peryll.

[The texte.] But ther was there nigh vnto the mountaynes, a great heard of swyne feedyng, and al the deuilles besought hym, saying: sende vs into the hearde of swyne, that we maye enter in|to them. And auon Iesu gaue them leaue, and the vncleane spirites went out, and entred in|to the swyne. And the bearde was caryed headling into the sea. They were almoste two. • and were drowned in the sea. And the swinehardes fled, and tolde it in the c. ie, and in the fieldes. And they wente out for to see what had happened and came to Iesus, and sawe him that was vexed with the find, and had the Legion, sit both clothed and in his right mynde and they were afrayed: and they that sawe it told them howe it happened to hym that was possessed with the deuill, and also of the swine. And they began to praye hym that he would depart out of theyr coast.

When that vnto this requeste and petition of the deuill, Iesus made no aunswere, there was not farre of a great hearde of swine, nighe vnto the mou|ltayne feedyng in the fieldes. Thou knoweste here good reader, the beaste that was abhorred of all the righte Iewes, and wherewith the Gentiles, a people geuen to Idolatrye, were chefly delyted. Therefore the deuils desyred that they myghte be suffred at the leaste wyse to enter into the swyne: And yf we maye not (saye they) destroy the man whom thou delyuerest from vs, yet geue vs leaue sumwhat to wreake oure malice by destroyinge of the vncleane bea|stes. That Iesus graunted them without any stycking, who cared not for the safegard and preseruacion of swyne, but of men: teaching vs hereby that for to saue euen but one man, we ought not to

passee vpon the losse of other worldly thynges, be it neuer so greate. The Legion of the vncleane spirites, forsoke the man, who remayned to be purified with the spirite of Christe, and went into the heard of swyne, whiche were forthwith caryed headlong with greate violence, doune the stepe hill into the lake or sea, and there drowned. The swyne were almoste twoe thousande in number. Lette menne beware that they bee

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not founde like vnto swyne. For into suche soules the diuels are ryght glad to enter. Nowe the swyneheardes after they had sene this wonderfull facte, dyd not helpe theyr swyne, but fled awaye for feare into the nexte citie, and into the countrey there aboute, and shewed euery body what they had sene. That good shepehearde helpethe his flocke being in ieopardye. But when the pastoures or shepeheardes are themselues as bad as theyr naughty flocke that is paste all grace and goodnes, then both the flocke goeth to wrecke and vtterly perisshethe and the shepeheardes do nothyng els but flye awaye for feare. Assone as this thyng was noysed abroad, the people came runnyng thicke and threfolde oute of the toun and countrey, desyrous to see with theyr eyes, what they had hearde before with theyr eares. For all semed vnto them incredible that the swyneheardes had tolde them. Wherefore they came themselues vnto Iesu, and sawe the manne whome they all knewe, before vexed with a spirite of exceding cruellnes, and wont by reason of his great fury and madnes, to braste al his chaynes and fetters in pieces, to rent and teare a soundre his clothes, to beate hymselfe with stones, violentlye to assaulte those that passed by, and to make all the places there aboute to ring with his furious crying, and roring: sawe him, I say, then sit quietly at Iesus feete both clothed, and in his right mynde. Nowe they whiche were presente, and sawe what was doue, recounted to suche as came thither, the whole history of all that befel, euen from the beginning, both howe the Legion of diuels was caste out of the man, and also how the hogges were drowned in the water. Wherefore when they (the matter now diligently examined and tried out) were throughly persuaded that all was of truthe which had bene tolde them of the swyne heardes, then were they afraied, and beganne to desyre Iesu to departe out of theyr quarters. This wicked, and grosse nation, knew not Iesu throughly. They perceyued his power, but they marked not his goodnes, manifestlye declared in that he restored this man to his ryght mynde: and they were a greate deale more moued in theyr myndes for the losse of theyr swyne, then glad of the mannes health and recouery. They feared their Oxen, theyr Asses, and theyr hogges, and toke great care for the bely, and none at al for the soule. And yet for al that, it is a certayne begynnyng of saluacion, sum what to stande in drede of Gods power.

[The texte.] And when he was come into the shyp, he that had the deuyll, prayed hym that he might be with hym, howbeit Iesus would not suffer him, but sayde vnto hym: go to thyne owne howse and to thy frendes, and shewe them how greate thynges the lorde hathe done for the and how he hath compassion on the. And he departed, and beganne to publishe in the .x. Cyties, howe great thynges Iesus had done for him, and all men dyd meruayle.

The Lorde, teachyng vs by dede, that the roses of Goddes worde and the gospell oughte not in anye wyse to be caste vnto hogges, reculed vnto the walter syde and toke shyppe. In the meane whyle the felowe whyche was deliue|red from the deuil, perceiuing the authour of his health to departe, beganne to desyre hym that he might be one of his trayne. The Lordes pleasure was that he shoulde rather be a publisher of his mercie, and goodnes, then one that should accompany him in his iourneys, because it was expediente for the soule health of many that he should so be. Get the hence rather ({quod} he) vnto thy house and to thy kynsfolkes and acquayntaunce, and shewe them howe muche god hathe done for the, and howe he toke compassion vpon the when all manne piltied the, but yet demed the paste all remedye. That countreye conteyned in it ten

cities, and therefore was called in the Greke language, Decapolis. The man obeying the commaundemente of Iesu, departed, and tolde in all those cities bothe what case he was once in, and in what case he was now made againe throughe the benefite of Iesus. Euery man beleued that his wordes were true, by reason very many of the same countrey knewe hym before, and also because he shewed by his outwarde behauour, that he was by the power of Iesu, per|fitely restored vnto his ryght minde. He was not ashamed to speake of his olde calamities, whyles he wente aboute to set furth Gods glory.

Heare these thinges thou wurshyper of Idols, thou whoremonger, thou dyser, thou ryotous folowe, thou waster, thou ertorcioner, thou robber, thou house burner, thou warryer, thou poysoner, thou murtherer: dispayre not: onlye runne vnto Iesus. Consider not the multitude & greuousnes of thine offences: onlye regarde that Iesus is he that came to saue all men, and is able to dooe all thynges with a becke. When the legion of deuiles hathe forsaken the, when thou arte restored to thy ryght mynde againe, then blase, especially amonge thy frendes, and acquaintaunce, the great mercy of God towards the. Be not ashamed to confesse thy former lyfe. For this also shall make greatly for the aduaūcyng and setting furth of the mercy of Iesu, if it be knowne to as many as maye be possible, howe abhominably thou ly•eddest before. Knowledge and confesse what thou haste bene: And

where as thou arte nowe sodainly chaunged and become another manne, ascribe it not vnto thyne owne deseruinges, but vnto the free mercye of God: who takethe mercy and compassion vpon whom|soeuer it pleaseth him, for as muche as he is debtour and bounde to no manne.

[The texte.] ¶ And when Iesus was cum ouer agayne by shyppe vnto the other syde, muche people gathered vnto him, and he was nighe vnto the sea: and beholde there came one of the rullers of the Synagoge, whose name was Iairus: and when he sawe hym, he fell doune at his fete, and besought hym greatly, saying: my daughter lieth at pointe of deathe. I praye the cum and laye thy hande on her, that she maye be safe, and liue. And he wente with him, and muche people folowed hym, and thronged him.

When this seede (as a man maye call it) was sowen among the Gerasites, y^e Lord Iesus passed eftsones y^e water. That he so oftentimes chaūgeth place maketh for the aduauncyng of the gospels: and the varietie of miracles moni|sheth vs how the teacher of the gospels ought busily to do his deuoure whē|soeuer occasion serueth, to bryng whōsoeuer he can to saluacion. Nowe when he was brought ouer to y^e other side, thither resorted afreshe, a great multitude of people. For like as the lodestone draweth vnto it yron, so dothe benefyeence & well doing allure all men vnto her. Whiles the Lorde was by the water side, there came vnto hym one of y^e rulers of y^e Synagoge, called Iairus. This Iai|rus moued by the fame of Iesu,^{*} came thither w^t the reste of the multitude. For there was a thing which greued his heart very sore, wherein he muche desyred y^e presence of Iesu. Therefore whē he sawe y^t Iesus was brought againe vnto y^e shore, & set al ād, he was right ioyous, & (as they are euer lowly & crouchinge whiche greatly desyre any thyng) although he were a ruler of the Synagoge, that is, a primate among stately felowes, yet fell he downe at the fete of Iesu, and besought hym saying: Lorde, my daughter a mayden of twelue yere olde, in whome I reposed the chiefeeste solace of myne olde age, is in as greate perill of lyfe as may be, & lyeth now at the mercy of God: cumme, and laye thy hāde

vpon her, that thorough thy touchyng she maye be safe, and lyue. Iesus per|ceyuing well by his wordes how weake his fayth was as yet,^{*} in asmuch as he made mencion of the extreme ieoperdye that she was in, as though he had not bene able to reliue her, if she had bene deade in deede: and in that he required his presence, and also the touching of his hande, as though he coulde not beeynge absente, yea, and wyth a becke make whole

whomsoever hym liste: Iesus, I saye, promised hym to come, and so folowed hym goynge homewarde a good pace: geuyng thereby an ensample howe readye the pastour of Christes flocke oughte to be in procurynge soule health to al men, bothe to Grekes, and to barbarous nacions, to them whiche are descended of noble parentage, and of base lineage, to riche, and to poore, to learned and to vnlearned. And as he wente, there was occasion geuen him whereby to reforme the vnperfite faithe of the sayde ruler of the synagoge, & that by the ensample of a woman, whiche the lesse that she knewe Christe by the lawe, the more was she to be borne with all, and excused of her vnbelefe. There folowed Iesus as he wente to the ruler of the synagoges house, merueilous greate multitude of people, partlye bicause it was not possible to disseuer them from him, and partly to behold the miracle whiche shoulde be wrought. The nobilitie of the suyter made them more desirous to beholde. Wherefore as eche of them preased to be nexte Iesu, so was he payned with the throngyng of the people.

[The texte.] ¶ And there was a certayne woman whiche had bene diseased of an yssue of bloude, xii. yeares, and had suffered many thynges of many physicians, and had spent all that she had, and felte none amendement at all, but rather was worse and worse. When she had hearde of Iesus, she came in the prease behynde hym and touched his garmente. For she sayde: If I maye but touche his clothes, I shalbe whole. And strayght way the foun|tayne of her bloud was dried vp, & she felte in her body that she was healed of that piage.

In this prease was there a woman that had a fylthy, a shamefull, and also an vncurable disease, and had bene sycke thereof, the space of .xii. yere (for it was the bluddye flyxe) whiche was in so mucche the worse takynge, because whyles she put great hope of recouery in Physycians, that mader her manye faire promises, & whyles disapoynted of one, she wente vnto another for boote that put her in more assuraunce of healthe, and from hym agayne to another, beyng continually fed with good hope, and comfortable wordes, she spent all that euer she had vpon them: and yet for all this so lytle was she holpen by Physike, that she was in mucche worse case then she shoulde haue bene if it had not chaunced her to medle with the Phisicians at all, who whyles they made manye large promises, and payned the poore wretche with their seruiceable diligence, bothe encreased her olde griefe, and also added thereunto a newe, that is to saye, vnto her bloody flyxe, pouertie. Suche vndoubtedly are the com|mune sorte of those that professe humaine medicine. But it is oft tymes seene that healthe is gotten by vtter despairing of healthe. After she began once to distruste the Physicians, and they perceiuinge that she had nothyng lefte to geue them, had now at the length geuen sentence that there was no hope of her recouery, than began she to be nerer vnto health, then she was before. For God helpethe none more wyllingly then suche a one as is cleane destitute and forsaken of all worldly succours. This woman hearde but tell of Iesu, and furthwith she conceyued

a wonderful greate confydence of hym, and preased in among the thyckest of the multitude. The bashefulnes of womanhode, and

the fylthynes of her disease, woulde not suffer her to dooe as the ruler of the synagoge dyd, but she came behynde Iesu, and at the lengthe when she had wyth muche a do wounde her selfe out of the prease of people, whiche thruste, and thronged one another, then touched she hys garmente. For she had suche confyldence in hym, that she sayde secretelye to herselfe in this wise.

If I maye touche but the onelye hemme of hys garmente, I shalbe deliuered of my disease. When all the Phisicians whiche toke muche moneye to put her to payne had geuen her ouer, she happened to mete with an other Physician, who sodaynelye restored her to perfit health, and that for naughte. She was not delceyued in her truste. For assone as she touched the Lordes garmente, the yssue of bloude staunched, the humor beeynge sodaynlye corrected, whyche was wonte to yssue, and well out, as it hadde bene out of a quicke springe. Moreouer she felte nowe agayne the selfe same strengthe and lustines in all her bodye, that she was wonte to haue before, or euer she began to be sycke of this disease.

Lette suche as be effeminate persones, and made woman lyke throughe excesse, and worldly delicacies or pleasures, haue recourse no whitherels for succoure, saue vnto Iesu. If they truste to Philosophiers, lawyers, arte Magike, or Pharisicall ceremonies, then shall they, after bothe tyme and wytte consumed here in, dooe nothyng els but encrease theyr disease, and wyne pouertie: excepte peraduenture suche pouertie be lesse grieuous vnto them by reason that age is nowe spent, and wytte cleane decayed and gone.

The woman highly reioyced when she had, as it were, stollen this benefite of Christe, whom she thoughte mighte (as a man) be deceyued, and kepte from the knowledge of the thyng that was done: or els yf he could not so be, then trusted she verelye that he woulde of his goodnes, pardon the shamefastnes of womanhood.

[The texte.] ¶ And Iesus immediatly felyng in hymselfe that vertue proceded from hym, turned hym aboute in the prease, and sayed: who touched my clothes: And his disciples sayde vn|to hym: thou seest the people thruste the, and aske●●e thou, who dyd touche me? And he tolked rounde about for to see her that had doen this thing: but the woman fearing, and tren●ldlyng (knowynge what was done within her) came, and fell downe before hym, and tolde hym all

the truthe, and he sayed vnto her: daughter thy faith hath saued the, go in peace, ••d be whole of thy plague.

The Lorde hauyng more regarde to Gods glory, and the healthe of a greate manye, than to the shamefastnes of one woman, knowyng righte well that he was touched, and that the woman had receyued the benefite of health therby, turned hym to the multitude preasyng behynde hym, and sayed: who touched my clothes? The disciples thynkyng nothyng vpon this that befell, answered the lorde agayne, and sayde: Thou scest a greate prease of people thrusting and throngyng the on euery syde, and yet askest thou who toucheth the? They that reade the gospell do touche Christe. Suche as do consecrate or receyue hys holly bodye do the same: but al are not healed whiche do touche hym. The wom•n alone that touched hym with a stronge faythe was healed. Iesus required no other reward for his benefite, but onelye a confession of the disease, and a knowelledge of Gods mercy. Therefore when the woman constraigned by shamefastnes, helde her peace, trustyng that she mighte styl haue bene vndiscryed, he looked rounde aboute on the people, as though he had bene desirous to knowe her that had touched hym. This lokyng about of Iesus, was a gesture of hym that

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courteously requyred a confession of the benefite receiued. He woulde not vt|ter her by name, lefte he shoulde haue semed to haue hit her in the teethe, wyth the good turne he dyd her. The woman, of a womanlye shamefastnesse, and not of any vnthankfullnesse, helde her peace. Then was there a prycke or prouocacion geuen, to make her to put awaye that vnprofitable shamefastnes, and to wryng out of her an holsome confession. For what is not the looke of Iesu able to dooe? In this wyse he beheld Peter, and furth with he came vn|to hymselfe agayne. The woman knowyng in what case she came vnto Iesu, and what greate benefite she had receyued of hym, durste nor dissemble the mat|ter, but all womanlye bashefulnes layde aparte, came fearyng, and tremblinge before hym. For she stode in greate drede, leste he woulde haue rebuked her for her leudnes.

Then fell she downe at his knees, and in the audience of them all, shewed the whole matter as it was in euery poynte without anye dissimulacion or colouryng: howe longe the disease had hanged vpon her, howe physicke had bene prac|tysed in vayne, howe she touched his garmente priuily, and what a greate truste she had conceyued of him. The lorde Iesus loueth suche a confession as causethe the synner to knowe himselfe, and to geue all the glorye vnto God for the restitucion of his healthe, and fynally that maketh him to prouoke many mo to haue like fayth: puttyng vs in remembraunce, that of him onelye cummeth free health and saluacion, and

that it make the no matter howe manye, and howe abominable mannes enormities be, but howe much confidence one hath, either in the power, or els in the goodnes of almightie God. If the disease of thy mynde be secrete and vnknown, yet confesse it vnto Iesu, who neyther vttereth it alwayne, nor imbraydeth y^t therewith, but maketh the whole. If thou haue openly offended, then make thou open confession, that like as thou haste entised manye by thy naughtye ensample, to vice and synfull lyuynge, so contrarye wyse beyng turned from synne, thou mayste prouoke many to amende theyr liues. That shamefastnes is vtterly to be putte awaye, which bothe enuyeth God hys glory, and our neyghboure hys soule healthe. Assuredly thou shalt be well apayed that thou art rid therof, when thou once felest thy selfe more quiet in cōscience through thy confession, then thou waste before, as though thou haddest hearde the selfe same wordes of the Lord Iesu that the woman hearde. What hearde she? Daughter, the fayth thou haddest in me, hath restored the vnto healthe, whiche physike was not able to geue the. Depart wyth a ioyfull, and a quiete mynde. I wyll that thou enioye this my benefite continually. O thou ruler of the synagoge, seest thou not? Hearest thou not these wordes? For all this was done to enstrucke the, and suche as thou art. The woman was sicke of an vncurable disease, she waxed dayelye worse and worse, and yet for the notable fayth she had in Iesu, she was healed by the onely touchynge of his garmente. And thou casleste, as one woulde saye, the Physician home to thy house: thou commaundeste hym to laye hys hande vpon the paciente, and requirest haste.

[The texte.] ¶While he yet spake, there came from the ruler of the Synagoges house, certayne whiche sayde, thy daughter is deade: why diseasest thou the mayster any further? And asson• as Iesus hearde the worde that was spoken, he fayde vnto the ruler of the Synagoge: Be not afrayde, onely beleue. And he suffered no man to folowe him saue Peter, and Iames, and Iohn the brother of Iames, and he came vnto the house of the ruler of the Synagoge. and

sawe the wundring, and them that wept, and wayled greatly, and went in, and sayde vnto them: why make ye this a do, and wepe? The damosell is not dead but slepeth: and they laughed him to scorne. But he put them all out, and taketh the father and the mother of the damosell, and them that were with him, and entreth in where the damosell saye, and taketh the damosell by the hande, and sayth vnto her. Tabitha cumi, which is (if one do enterprete it) damosell, I saye vnto the, arise. And straight waye the damosell arose, and walked. For she was of the age of twelue yeres. And they were a stoned out of measure, and he charged them straightly that no man shoulde knowe of it, and commaunded to geue her meate.

Whyles Iesus was aunswerynge the woman, there came messengers from the ruler of the Synagoges house, which saide vnto him: Thy doughter is deade. Why doest thou put the mayster to further paynes in vayne? These wordes spoken, the ruler of the Synagoge, who had before a doubtfull hope mengled with much feare, beeyng nowe as a manne in despayre, durst make no farther suite vnto the Lorde. The messangers put hym in despaire, sayinge: She is deade. So manye are wonte to speake by those persons whiche haue fallen to the committing of some haynous enormitie: as for an ensample, of aduoutrie, incest, thefte, or manslaughter, sayinge: He is at a poynte: he is paste all goodnesse. Surely Iesus sufferethe none to fall into desperacion, but suche a one as refuseth to beleue in hym. It is the propertie of Iewes to despaire. The good Christian who knoweth the goodnesse of the Lorde to bee **g**•ll with his power, neuer despaireth. Christe therefore holpe and lyfted vp the fayntyng hope of the ruler of the Synagoge, with swete and comfortable wordes, sayinge: be not afrayed although it be so that thy doughter be deade in dede. Onelye haue belefe. It skylleth not in howe euell case she be, but howe stronge and stedfaste is thy faythe. When he had thus spoken, he came vnto the ruler of the Synagoges house, and entred in, but leauyng all the rablemente of people without dores, sufferyng not so muche as his disciples, to goe in with hym, saue alonely Simon Peter, Iames, and Iohn, who was Iames his brother. These folowyng hym, he entred into the ruler of the Synagoges house, there founde he al thinges ryght gorgiously, and with great pompe prepared for the buryall of the mayden, and besyde this manye of her kynsmen, and kynswomen lamentably bewaylyng her ouertymely deathe. For she common sorte are wounte to take the death of young folkes much greuouslyer then of olde, wher as in dede nothing is more to be desyred of god, then in that age to dye, when it is moste pleasure to lyue, or euer the soule be blemished with the manifolde euyls of this present lyfe. For it litle forceth howe longe a man liue, but howe well, and vertuously.

Iesus therfore teaching vs that we oughte not to bewayle the deade with vayne funerall songes, caused the mourners to cease theyr noyse. Why, **ay**the he, make you such a clamoure and noyse in the house with your wepyng, and waylyng? The mayde is not deade, but a slepe. Truly vnto hym she dyd but slepe, who could much easlyer wakē, & relyue her with a worde of his mouthe then one of vs can wake another oute of his slepe. And slepe is in euery point a resemblaunce and meditacion of death. For it bryngeth to reste the powers of the sowle, and taketh awaye sence, so that if it were continuall, it were verye deathe in dede. But suche as stode by when she died, not perceyuing what Iesus meante by these wordes, laughed hym to skorne because he beleued she was yet aliue, sithe it euidently appeared that she was deade. Iesus droue all these folkes out a doores, whiche fylled the house full of noyse and dynne with

theyr vayne wepyng, and waylyng, and dyd not onelye nothyng at all profyte the deade bodye therwith, but also encreaced the woefulnesse of her parentes, and laughed hym, the aucthour of healthe, to skorne. There nedethe not the presence of suche people, where the soule beeyng dead throughe synne, is to bee called agayne to the lyfe of innocencie, and vertuous lyuyng.

This thyng dyd Iesus then in a nother mannes seuerall house. What woulde he nowe doe, yf he sawe the great pompe that some vse in funerals e|uen to very madnesse? There are certayne persones hiered to fayne mourninge and weping, to crye out, to teare the heare that manye tymes is none of theirs, to knocke themselues on the breste, to scratche theyr faces, to caste out wordes that no franticke manne woulde speake the lyke, full of distruste and vnbelefe. They set mylke by the deade karkes, therewyth to allure the soule, strayinge and wandryng abroad, into the body agayne. They oftetyms crye and call vpon the dead body by name: Phylip cum agayne: Come agayne to vs good Phylip. They chyde and braule with him saying: Why hast thou forsakē thy frendes? Why wouldest thou kyll vs with mourning? Thou lackeddest no|thyng to liue all at pleasure, neyther ryches, nobilitie, honorable aduauncemē|tes, beautie, nor age. O thou cruel felowe: O wretches that we be. &c.

Nowe put me hereunto trumpettes that sounde vnto the deafe, the syngyng menne that syng vayne funerall songes vnto the deade bodie, whiche heareth them not: and dooe not thereby take awaye the sorowe of the ly|uinge, but encrease it. Furthermore, put hereto the long rowes of torch-bearers, and the raye of those that are clad all in blacke, and mourning appa|rell: Yea, there be summe also whiche cause horses trapped in blacke to bee brought into this pompous shewe, to cary the deade mānes flagge and coote|armoure, and with theyr downe lokyng, (for theyr neckes are fast bounde vn|to theyr legges) to make as though they sought for their maister that is de|scended and gone downe to hell. What shall I rehearse the great feastes, and so|lemne bākettes that they are wonte to make? The magnificke, and costlye buil|dynges of tombes, as thoughe there were litle pompes, and super••uite used in life, excepte dead folkes dyd also declare themselues to be attached wyth these vices. Nowe sythēs euen those that are of the wysest sorte of the heathen, sup|pose these to be mad and fonde customes: howe muche more then oughte they not to be had in vse amonge christen menne, whiche dooe all slepe rather then dye, and shal awake agayne the last daye at the sownyng of the Aungels trum|pet. Therefore, to retourne to the order, and processe of thy storye, when Iesu had put all these folkes out a doores, he toke the parentes of the mayden, and wente into the secrete chambre whereas the coarse laye.

For his pleasure was that they shoulde be witnesses of the miracle whiche he entended to worke. Here the Lord toke the mayden by the hand, and as though he woulde haue wakened her out of her slepe, sayde vnto her:

Tabitha cumy, the whiche in the Syrian language is as muche to saye, as howe mayden, aryse. Suche as are in a depe or sounde slepe cannot many tymes be wakened, althoughe a manne call them ofte tymes with a loude voyce, and pinche them neuer so muche: and when they be called vp, yet doe they not by an by awake, but beeyng a good while halfe a slepe or drousy, gape, stretch theyr armes, nod with theyr heades, that many tymes the chynne stryketh the brest: and if a man call not styll vpon them, they fall aslepe agayne. This deade mayden a|rose

furtherwith, and walked at the voyce of Iesu, beyng not only relyued, but also very mery, and iocunde. For the soule which throughe thenforcement of disease had forsaken the bodye,^{*} knewe the voyce of his maker, and without delaye retourned againe into the house that it went out of.

The more sorowfull that her death was by reason of her yong age, (for she was but twelue yeare olde) the greater was the myrthe and ioye which was made for her relyuyng. Her father and mother were greatly amased with this straunge, & wonderfull syght. Iesus who neyther required reward or mede of them nor yet thanks for his laboure, onely commaunded them to geue her meate, bycause it myght thereby more certainly appeare how she was resto|red to life. For catyng is not onely a sure token of lyfe, but also of welfare, and good healthe. He lykewyse charged them that they shoulde not blase this thyng abrode whiche was priuely done, and in the presence of a few persons, eyther because he would haue it rather published by suche as he putte out a doores, then by the ruler of the Sinagoge (who should haue bene more enuyled, but lesse beleued if he had bene the publisher hereof) eyther because, in that he commaunded them to kepe the thyng secrete, whiche he knew ryght well they would not do, his will was to teache vs how that in all the good dedes we dooe, we ought vtterlye to exchewe all vayne glory, and worldly prayse. If a man wade deper herein, and serche what secret learning lyeth hid in this miracle, (for euen the very doinges of Iesu be parables) it shall appeare that this dead mayden of twelue yeare olde, and scarcely yet mariable, sygnifieth a man, whiche by frayeltye of nature hathe fyrste fallen to the committing of some priuie cryme or synne, and therfore, because he is not yet past regarde of honestye, nor by long custome rooted in synne, maye with the medicine of shame, easlye be holpen, and cured therof. When any suche offendeth, it becō|meth the Curates and pastours to folow the gentle demeanour of Iesu, who without makyng any great a doe, raysed the mayden at home in the presence of a fewe witnesses. It shall be sufficient to rebuke suche as haue thus offended and done amisse, secretly: leste theyr faulte beyng once disclosed, they eyther sette all shame aparte, or els pyne awaye throughe ouermuche sorowe and heauinesse.

The fyrst offence if it happen throughe frayltie and weaknesse, is very sone a|mended. It is muche harder to cure hym whose wickednesse is once cum to the knowledge of the people: and hardest of all to heale suche a one as is har|dened and rooted in synne by long custome of synnyng. And therfore he ray|seth the mayden by vertue of his bare worde in her fathers seuerall house, suflferyng fewe to be present thereat. But he maketh more a doe when the young springalte, whiche was borne out vpon mennes shoulders to be buried, is relstored to lyfe agayne. His mother and all the people that go with her, make great mene and lamentacion. The yong man is had out to burying, and fyrst his mother heareth Christ saye: wepe not. Then Christ toucheth the coffin, and causeth the porters to staye. Anon he calleth the dead man, with a loude voyce, saying: How, I say to the, aryse. Then fyrst he rayseth himselfe, and sit|teth in the coffin: afterward he begynneth to speake, at the length he whippeth out of the coffyn, and is deliuered vnto his mother.

But Christ commaundeth Lazarus graue to be shewed hym, as thoughe he knew not where it were: he wepeth once, or twyse. He is troubled, and gro|neth

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in spirite. He commaūdeth the graue stone to be remoued and calleth out Lazarus with a loude voyce. The dead man cummeth out, but bounde: At the length he is vnbound, and falleth to his meate.

It was no more maisterie for Christ to rayse vp the karkas whiche had layne fower daies deade, then the bodie newly deade, who at the daye of dome, will by the voyce of thaungell, rayse and call to lyfe agayne, all mennes bodies that haue bene buried in so many thousand yeares before: but by thys fygure his wyll was to shewe vs howe muche a doe it is for them to turne from sin|ful lyuing, who of long tyme haue bene accustomed to vices, not to the ende that we should despayre of suche persons, but because we should endeuoure to amende oure lyues in season, and more earnestly goe about to bryng all that are in suche case to amendement. Moreouer I thynke it also here worthye to be noted, that where as Iesus woulde haue hys benefyte publyshed of the Gerasyte possessed of the deuyll, yet commaunded he the ruler of the Synalgoge to kepe sylence. For the enuyous Synagoge went aboute by al meanes, to ouerwhelme and oppresse the glorye of the Lorde Iesu, the whiche Synalgoge did also afterward beate the Apostles, and charged thē that they should not be so hardy as once to speake of his name. But theyr enuye preuayled no|thyng at all. The more they went aboute to oppresse his holsome name, the more was it preached amonge the Gentyles. The priestes holden theyr peace: The Phariseis crye out, and speake agaynst him: The Scribes rayle vpon him: Herod laugheth him to skorne: but wurshyppers of Idolles, theues, ex|torcioners, and such

as are attached with the vyces of inceste and aduoutry, sodainly delyuered by the grace of the ghospell from theyr olde synnes as from most fell and cruell dyuels, doe magnifye and prayse hym.

The .vj. Chapter.

[The texte.] ¶ And he departed thence, and came into his owne countrey, and his disciples folowed him: and when the Sabboth day was cum he begā to teache in the sinagoge. And many that heard him were astonied, and sayde: From whence hath he these thinges? And what wisdō is this that is geuen vnto hym, and suche vertues as are wrought by his handes? Is not this the carpenter, Maries sonne, the brother of Iames, and Io[•]es, and of Iuda, and Sylmon? and are not his systers here with vs▪ And they were offended with hym. Iesus sayed vnto them: a Prophet is not despised but in his owne countrey, and among his owne kinne, and in his owne housholde. And he could there shewe no miracle, but layde his handes v|pon a fewe sycke folke, and healed them, and merueled because of theyr vnbeliefe.

W Hat occasyon soeuer Christ haue to goe any whyther, he is alwayes after one fashyon, and lyke hymselfe: that is, he euer bryngeth healthe, to teache his disciples that accom|pany hym, how we christians ought neuer to cease to doe the busynesse of the ghospell, but still to goe aboute when|soeuer occasion serueth thereunto, to make of euell men good, and of good better, whether it happen vs to continew and leade our lyues at home in our owne houses, or els in foreyne and straunge countreys: in publyke place, or in pryuate. Moreouer he that is vnfaynedly indewed with suche vertue and goodnesse as belongeth to christian profession▪

whether it chaunce hym to be in shyppe, or in wagan, or to haue familiar talke and communicacion, or els to be present at feaste or at banket, yea, to make shorte tale, euen when he bourdeth to, or maketh any game or pastyme, he so demeaneth hymselfe, that euer some depart awaye from hym, muche amended in theyr maners and conuersacion, by reason of his companye.

Therefore Iesus, whoe attempted to go vnto the Gerasytes, forsoke the places nighe vnto the waterside, and returned backe into his owne countrey, leste he shoulde haue semed readyer to dooe straungers and foreyners good, then his owne countrey men. For Nazareth deserued to haue this honorable name to be called his countrey, because he was fostred and continued there

a long season.* There went with hym his disciples, the whiche then folowed him euery where continually. Now when the sabboth was cum, vpon the whiche day the Iewes were wonte according to an auntyent, and right laubable cus|tome they had, to assemble together, not because they woulde passe the holye time, that is to saye, lose it, with the beholdyng of folyshe syghtes, tellyng of vayne and vnfruitfull tales, vsyng of vnholy pastyme, or syngyng of ydell balades and songes: but by holy comunicacion eyther to learne goddes law themselues, or els to teach the same to other: Iesus entred into the Sinagoge in lyke maner as other dyd, to gyue an ensample to his, wherby all men should perceyue what a great shame and dishonestie it shoulde be for vs christian menne, sithens the Iewes so earnestly laboured throughly to learne and know a carnall lawe, which neyther was perfite ne shoulde continewe for euer, and was written but of Moyses a mortal man, yf we woulde not with semblable or rather more diligence, study to knowe the Phylosophye and doctrine of the ghospell, whiche the very sonne of god his owne selfe taught and set forth vn|to the worlde. Wherefore, when Iesus was teaching in the temple, his autho|ritie was the lesse esteemed of many, because he was ryght well knowen vnto them, as pertayning vnto the fleshe. They knewe his poore parentes, and the symple and homely house that he came out of. But they neuer supposed any thyng at all of his heauenly father, & euerlastyng house, from whence he came downe for our cause. They knew his fathers occupacion, wherwith Ioseph mayntayned and founde his house, the whiche science hymselfe also practysed in his fyrst yeares. He was a •arpentoure, a conuenient occupacion for hym, by whom the heauenly father once made this whole worlde. By a carpentour mākynde was created and made,* and by a carpentour mete it was that man should be repayred. Therefore when those that knew Iesus (who vntil he was almoste thyrtye yeares olde, lyued among his frendes, and neuer appeared to haue any knowlege in the Phariseis learning) heard hym teache with great authoritie, suche thynges as they neuer had heard before, of the excellently well learned Phariseis, they wondered greatly, saying one to another: how is this fellow so sodainly chaunged, and becum another man? from whence hath he all these thynges? and what newe kynde of wisdom is this that is geuen hym? from whence hath he this mighty and effectuell power to worke mira|cles, so great as we neuer heard the like to haue bene in any of the prophetes? Sythe he hath bene from vs but a short whyle, how cummeth it to passe that he is cum againe sodainly altred, and cleane chaunged? Is not this the selfe same Iesus the carpētour, the sonne of Ioseph the wright, and Mary a poore

symple woman? Did not we know hym, and all his kynred, and progenye? Do not the next of his kyn, that is to saye, his brethren and sisters, dwell here among vs? And so they had halfe disdayn at Iesu, that he, who not

longe before was taken for an vnderlyng and a persone of no reputacion, was now sodainly exalted to highe estimaciō, and authoritie. For they were offended w^tthimbecillitie, & weaknes of his flesh, wherof they had ouer much knowleage:

*When the lorde Iesus perceyued this, he sayed vnto them: I prophete is no where more despysed then in his owne, countrey among his aliance, kinnes|men, and familiares. Ghostly busynesse yll agreeth with fleshlye affeccions, neither is it in anye wyse besemyng that a true prophete or preacher of y^e ghos|pell, who teacheth vs to set nought by this worlde, who promyseth the ioyes of heauen, who teacheth that we muste be newly borne throughe baptysme in Christ Iesu, who teacheth also that w^oought to mortify our membres which we haue vpon earthe, to thentent we maye lyue ghostlye in heauen: it is not besemyng, I saye, that suche a one here know either countrey, house, acquain|taunce, kynred or frendes. Neyther is it any maruayle yf earthly citizens knowe not hym agayne, * synce he is nowe made denisen of an other countrey.

Wherefore Iesus, thoughe he were almyghtye, and desyrous to saue as many as myght be, yet could he not there among his countreimen worke ma|ny myracles, for that he was letted so to dooe by the vnbelefe of his acquayn|taunce and kynsfolkes. For whereas being among alyauntes, he had easely cured very many of all kyndes of diseases, caste out dyuels, and healed lea|pers, here in his owne countrey, he onely healeth a fewe sicke folkes, and that with the laying of his handes vpon them.

[The texte.] ¶ And he went about by the townes that laye on euery syde, teaching: and he called the twelue, and began to sende them furth, two and two, and gaue them power agaynste vn|cleaue spirites. And commaunded them that they shoulde take nothyng in theyr iourney, saue a rod only, no scrippe, no bread, no monye in their purse, but should be shooed with san|daies: And that they should not put on two coates.

For this cause he as one merueylyng at so great vnbelefe of his countrey|men, departed from thence, and trauayled throughout all the tounes and bo|rowes there about, sowyng euery where as he wente, the sede of the ghospell. Hereby were the disciples couertly monyshed▪ that in thynges concerning the preachyng and setting forth of the ghospell, they shoulde in no wyse truste vnto worldly affeccions (for the selfe same thing whiche then chaunced vnto Iesu in his countrey, shoulde afterwarde betyde them in lewrye) but goe wheresoeuer they sawe any hope, and lykelyhode of plentyfull encrease. There the preaching of the ghospell bryngeth forth fruite most aboundantly where|soeuer the hearers are enclined to beleue. Suche inclinacion to beleue, is there neyther among kynred, Phariseis, nor kynges. Kynred despiseth, the Phariseis haue disdayne and enuye, and kynges laughe to skorne the folysh|nesse of the

crosse. Nowe was it hyghe time that the Apostles whiche were by Christ apoynted to the ministracion of the ghospell, and had already a good whyle folowed hym continually, shoulde as it were, make a flourishe before theyr offyce and ministerie, and geue theyr captayne a saye of theyr diligence, and loyaltye. Wherefore he called vnto hym those twelue, whome as moste worthye persons, he specially chose and pycked out to take this charge vpon

them: and beyng assembled before hym, he enstructed them all with one sermō or lesson, to thentent that they sent of one maister, and hauyng like commaun|dementes gyuen them, should not in any wyse disagree in theyr preaching one from another. And because they should the more profite and edifie, he sent them out by two and two, puttyng vs in remembraunce by this couplyng of them together, of brotherly charitie, without which there cummeth no profit of the ghospell. He lymited vnto euery couple, as it had bene to certaine deputies, or lieutenauntes, theyr prouince. For this was verye expedient to be done, for the enlargyng of the kyngdome of the ghospell.* He sent them out weaponlesse, leste that mans aydes shoulde challenge any thing in this heauenly busynesse. Further leste theyr authoritie should haue been litle esteemed, for as muche as they were but fishers, vnderlinges, simple folkes, and vnlettered, he gaue thē that power, wiche worldye prynces• are not able to geue to theyr ambassa|dours, and deputies. For he gaue them power to deliuer men of diseases, and to caste out diuels. What like thing can y^eEmperour geue? He can geue abou|daunce of golde, and syluer, hoostes of men, battayle axes, and all manoure of artyllarye, & engynes belongyng to warre, whereof he hath great store & plē|tie. But there is no heade officer, or deputie of his, who hathe so great vertue, that he can by calling vpon themperous name, heale so much as mennes iyes when they be bleared. And he gaue this power vnto his disciples vnder con|dicion that they should therewith, freely and without rewarde takyng, helpe all those that neded the same.

Now to thentent they should be the better prepared to take in hande, and execute that office, whiche requireth suche a ministre as is quicke and spedy, and not a luskyshe loyterer or sluggerde, he charged them to carry no manour of baggage, vitale, or weapō with them in this iourneye, saue a rodde only, not a scrippe to put theyr vitayles in, not somuche as breade whiche maye be carryed about without a scrip, nor gyrdels laden with money, neyther weare any bootes vpon theyr legges, but only be •hod with sādals, to kepe the soles of theyr feete, that neyther the stones shoulde hurte, nor thornes pricke them: and fynally to content themselues euery manne with one garment. The entēte of lesu who gaue these enstruccions was nothing els, but after a grosse malnour, to inculke and beate into the

heades of his disciples (who were as yet rawe and ignoraunt) howe suche a one as taketh on hym the ministracion of the gospell, ought to be disburdened, and free from all care of corporall thyn|ges, leste any sodaine chaunce befall, that maye hyndre the encrease and pro|cedyng of the heauenly doctrine. As this busynesse was farre diuerse from worldly affayres: euen so was this kynde of ambassade or legacion new, and suche a one as had not bene vsed before. They receyued a fourme of doctrine, leste they shoulde presume to teache any thyng whiche theyr maister had not taught them before. And this thyng helde they commune with the legacions of manne, where it is death to passe the limites of the commaundementes, or commission. They are sent all of one lorde with lyke power, leste any disdaine or priue malice shoulde aryse among them.

They are sent by two and two together because they shoulde remember bro|therly charitie and one brother ayde another. They are sent to sundry places and countreyes, to thende that mo should take profite of the gospell.

They haue power geuen them to heale diseases, but in the name of Iesu:

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because that lyke as they receyued another mannes lerning to dispence and teache faithfully, and not theyr owne, so should they knowe that it was god|des power, and not theirs, wherwith they cured diseases.

He forbad them to carry about eyther scrippe, bread, money, or two coates, because they should with full affiaunce hang vpon the promise of theyr mailster, and haue sure confidence to be safe from all the force and violence of theyr enemyes through his helpe: and perfitlye knowe that by his prouidence they shoulde want nothyng pertayning to the temporall necessitie of the bodye. For where as nothyng is able to suffice sensual•ie and pleasure, so the leaste thing that maye be, sufficeth the necessitie of nature. Neyther dyd the Lorde speake these wordes meaning therby as thoughe it shoulde neuer belefull for those that be ministers and preachers of the ghospell to carry about with thē any necessary litle fardell, or money, since the Apostles, and byshops are not in our tyme afrayed so to do: (Yea paradventure it is more prayse worthy yf a man woulde on his owne propre coste and charge, teache the ghospell) but by suche manoure of figuratiue speakynges called of the Grekes hyperbole, his entente was to plucke oute of his disciples myndes (who were as yet grosse and rude) all carefulnesse for those thynges that are wont to be an hinderaūce or let vnto the minde, whē it goeth about any heauenlye enterpryse: els wist he well that they would not forget to speake as foloweth: Thou sendest vs out to countreyes that we know not, and makest vs, who are naked and wea|ponlesse, to be many wayes in ieopardye of our liues. But who shall fede vs if hunger cum vpon vs? who shall defende vs if anye violence be

used against vs? who shall clothe vs if it chaunce to be colde weather? Thou wylt haue vs to teache frely. Thou wylt we cure men for naught. But he that liueth in a straunge countrey needeth many thynges.

This pensyue and filthie carefulnesse, because for the most parte, it sprin|geth of distruste, he earnestly went about to wede out of theyr mindes, as a thyng not besemyng the greatnesse and weyghte of suche a busynesse as they were deputed vnto. Furthermore the figuratiue manour of speakyng that he vseth, serueth hereunto, that suche thinges as he teacheth them, maie the depel|lier be fastened in theyr rude and ignoraunt myndes. For the teacher of the ghospell shoulde nothyng offende yf he ware shoes, or had two coates, being amōgest the barbarous people called *•etae*, or els yf he dyd take vitayle, and a good summe of money with him, beyng in gate to the sandes of Afrike, or to summe nacion where as there is no ientle entertaynement, and receyuing of straūgers. But what thyng so euer hyndreth the procedyng of the gospell, the same is vtterlye to be renounced. Nowe considre me, with how great a bur|then they goe charged to the ministracion of the ghospell, who carrie aboute with them princely ryches, dignities, promotions, worldly pleasures, and a gredie desyre to be auenged yf any thyng happen to their grieve, and dis|pleasure.

This fardell that Christ speaketh of here is rather in the mynde, then in caryng about of scrippes, and superfluous clothing. Who so wyll not cast alwaye all these fardelles (I meane of mynde) the same is not meete to be the messenger and ambassadour of Iesu Christ. Likewyse there is a figuratiue speakyng in the thinges whiche he licenceth them to vse. For he geueth them leaue to vse eche one a wande, and a payre of sandals. The lightest manoure

of shooe that is, is the sandall: and it so saueth the feete from takyng anye harme, that it letteth not a man to make quicke spede in his iourney. Therefore it is but one thing that he monisheth, whiche permitteth them to vse sandals, and forfendeth to weare shooes. For he forbyddeth nothyng els, but slacknesse in doying of theyr dutie, and exorteth them to vse spedinesse therin.

Agayne it is but one thyng that he warneth them of, whiche geueth them leaue to carie a wande, and taketh awaye from them the vse of stauies. For a wande socoureth and stayeth the walkyng manne, and nothyng hyndreth him in his iourneye, but rather causeth him to make quicker spede. Nowe the staffe as it burtheneth a manne to beare it: so is it wont to be caried againste violence. Therefore he that permitteth them to vse no other weapon but a wāde only, and forbyddeth them to carye a staffe, willeth vndoubtedlye that the preacher of the gospell be by no other ayde safely fensed agaynst

the assaul|tes of yuell menne, then by the onely helpe of Christe. A wand is mete for a wayfairing man, and a staffe for a fighter. Moreouer he that hath the hādelyng of the gossell, must alwayes goe forward to thinges of higher perfeccilon, and be fardest from desyre of reuengement.

[The texte.] ¶ And he sayde vnto them: wheresoeuer ye enter into an house, there abyde styll tyll ye de|parte thence. And whosoever shall not receyue you, nor heare you, when ye departe thence shake of the dust, that is vnder your feete, for a wytnes vnto thē. Uerely I saye vnto you: it shall be easier for Sodome and Gomor in the daye of iudgement, then for that citie. And they went out and preached that men should repent, and they caste out many deuils, and annoynted many that were sycke with oyle, and healed them▪

After that Christe hadde plucked this carefulnesse oute of the myndes of his Apostles, then went he about to shewe them a waye, howe it shoulde cum to passe that they shoulde neuer nede to be carefull for suche thynges. Take ye no thought, sayth he, neither for harborough, ne sustenaunce: but after ye once be entred into village, or citie, wheresoeuer it be your chaunce to be receyued, be the house neuer so poore and homely, there abyde you till suche tyme as you thynke it meete for you to departe sum whither els, moued throughe desyre to set forthe and aduaūce the ghospell. And beyng but fewe in number, and con|tented with a litle,* you shall not be chargeable geastes to anye man. It is in manoure impossible that the●● be any where any good towne or citie so farre past all grace and goodnesse, wherin there can not one manne be founde who wyll be glad to receiue suche geastes as ye are, synce there are manye whiche will not sticke to wage a phisiciā with a large salarie, and send for him a great waye of. Yf you chaunce to cum to any so vnkynde a citie, or house, that the in|habitauntes therof wyll not receyue you, notwithstanding you bryng them of your owne accorde an heauenly gyft or present, wherewith both bodies and soules are healed, yet cease you not for a fewe harde harted persones, to do th● businesse you haue taken in hande: but yet departe you out of that citie for a season, to other cities: and or ere you go awaye, embraide suche persons as would not receiue you, with theyr great folye, and madnesse. Gette you out into the streetes, and shake of the dust styckynge on youre feete, that they maye call to remembraunce howe there came summe vnto them, who freely offered them health and sauetie, & brought them the ioyfullest message that coulede be: and maye further perceyue that lyke as so excellent a good thyng cannot by

any manoure of rewarde be worthily recompensed: euen so suche precions ware and marchandise oughte not to be thruste to anye whiche

lotheth the|same, and is not wylling to receiue it: and this do you to thintent they maye blame themselues for theyr owne damnacion, because they woulde rather pe|rishe, when they might haue been saued: and also know perfectlye howe you soughte for nothyng els among them, but onely the healthe and saluacion of your neyghbours, insomuche that you would not endamage them as muche as with the losse of a litle quantitie of dust. It becūmeth well ynoughe my am|bassadours to vse such manour of proude demeanure againste frowarde, and disdainfull persons. At your departure speake vnto them this one thyng fo|llowyng, althoughe they be not wylling to heare it: knowe you that whether you receyue vs, or receyue vs not, the kyngdome of God is cumme. If you re|ceyue vs, it is cum to your greate wealth and commoditie. But yf you receyue vs not, yet shall the same cumme to your great euyl, and confusion. When Christes messengers were furnished with these necessities for their iourneye, they toke their leaue of theyr maister, and as it was geuen them in commaun|dement, they moued and exhorted all men to be repentaunte for theyr former lyfe, shewyng them how the kyngdome of God was already presente, whiche through fayth of the gospell would bring vnto all men perfite ryghteousnesse. For the chiefe and principall parte of preachyng of the gospell, is for a man to geue faith vnto the doctrine that he heareth, and to beleue the promyses. Whē the lorde Iesus had with these, and many other lyke lessons, diligentlye en|structed his disciples, then thesame twelue headmen of the kyngdome of hea|uen toke theyr iourney, and the mattier went forward, and had good successe. They preached vnto all menne that they shoulde be penitent for their former sinnes, and that no man should truste vnto his owne dedes and merites, but onely haue sure belefe in the promises of the gohspell. And they founde sum that lystened and gaue diligent eare vnto theyr preachyng. There lacked not here a ready power to worke miracles, whiche made theyr wordes to be beleued, thoughte themselues were neuer so symple persons, and vnknownen. They anoynted the sycke people with oyle, and the same were healed. They commaunded the hurtfull spirites to go out in the name of Iesu, and they wente out.

That oyle was not a medicine (for who heateth all manoure of diseases with one medicine) but a sacrament. The skynne was outwardly anoynted with visible oyle, and the body was made whole. But theyr soules whiche al|non after shoulde be delyuered from the diseases of vice and synne, were to be anoynted with the oyle of grace inuisible, by our anoynted Iesus Christe. Wherefore it was not by vertue of suche prayers, and enchauntmētes as wit|ches or magicians vse, that they cast out dyuels, but by wordes piththy and effectuall through an euangelike fayth.

This was vndoubtedly the very power of the kyngdom of heauen. What was more abiect, vile, and lessere garded then the Apostles were? But the lesse that theyr power was the more manifestlye did it appeare that all that euer was done, came to passe by the might and power of God. They neyther had riches, learning, office, garde to defende them, nobilitie, fame nor autoritie.

To be shorte, they had nothyng els but a plaine and a symple faythe in Iesu, whome they as yet knewe not perfectlye.

[The texte.]

¶ And kyng Herode heard of him (for his name was spread abro••) I he said: Iohn Bap|tist is risen agayne from the dead, and therfore myracles are wrought by hym: other saide, it is Helias, some saied it is a prophet, as one of the prophetes. But when Herode heard of by•s, he sayd: it is Iohn, whome I beheaded, he is tysen from dea•h• agaynt. For Herode hymselfe had sent furth m•nne of warre, and layed handes vpon Iohn, and bounde hym, and caste hym into pryson for Herodias sake, his brother Philippes wyfe (because he had married her.) For Iohn sayde vnto Herode: It is not lawfult for the to haue thy brothers wyfe. Herodias layed wayte for hym, and would haue kylled hym, but she could not. For Herode feared Iohn, knowyng that he was a iust man, and an holy: and gaue hym reue|rence. And when he hearde hym, he dyd many thynges: and hearde hym gladlye.

By these thynges, Iesu waxed euery daye more famous then other, so that his name was now knowne euen vnto kyng Herode. For it is very late ere kynges knowe Iesu, whome it behoueth firste and chiefly to knowe hym: neyther are there any that know him worse, and lesse for theyr soule healthe, then they do. After that Iesu had wrought so many, and so euident miracles that no man could cauill, and saye they were fayned thynges: and the same myracles had done so many menne good, that no manne coulede sclaunderous|lye reporte and say they were done by the power and operacion of euill spiri|tes: And after diuerse menne had diuersly spoken theyr myndes, and conceites what they thoughte of hym, at the length Herode shewed also his opinion. Iohn, sayth he, is rysen from death: and therfore now hath he power to worke myracles.

Agayne, other there were who taking coniecture of the prophecy of Mallachy, sayed howe Iesu was Helye, whiche is promysed in scripture to cum againe before the great, and terrible daye of the lorde. There were other sum, whiche denied hym to be Hely, who was of greatest authoritie among the Iewes, auouchyng him to be one of the meane sorte of prophetes reliued, and rysen agayne. When Herode had hearde all theyr opinions, yet stacke he styll vnto his owne, and sayd: Yea, this is the selfefame Iohn, whose heade I caused to be stricken of. He is alyue agayne, and beyng nowe made a faynete, wor|keth suche thynges as passeth mannes power. There was none of all those whiche beleued not that the bodies shall reliue. And yet are there manye at this daye who beleue not that Christe rose agayne from death to lyfe. And to thentent thou mayest here perceyue how vnright

are the iudgementes of the wicked, they beleued that Iohn, who neuer hadde any name for workyng of miracles, was alieue agayne: and moste stifly denied the resurreccion of Iesu, whose godly power was so many wayes declared. Consydre also the fōdnesse of wicked kinges: Herode affirmeth Iohn to be alyue agayne, and cōfesseth he hath now greater power then he had, when he was firste alyue: and yet for all that he in a manour maketh his vaunt howe he caused hym to depute to death, ready to slea hym afreshe yf it laye in his power.

Here it is expedient to heare what occasion Herode hadde to committe so haynous a dede. For at the prouocation of an vnchaste woman, he commaunded Iohn to be taken, and layed in yrons, not for anye offence committed on his behalfe: but to gratifie Herodias the daughter of kyng Areta, the whiche Herodias, notwithstanding she was maried before vnto Phylippe one of the fower rulers of the countreyes of Iturea and Trachonitis, the Kyng hee father, by reason of a certayne debate that befell bewixt them, toke awaye from his sonne in lawe Philippe (by whom she had then a daughter) and ma|ried

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her to this Herode brother vnto the sayde Philippe, but yet his enemie. Iohn, to thentent he might the better resemble Helye, who verye frankly rebuked Achab and Iezabela, could not abyde this vnchaste and filthye matrilmonie, but sayde vnto kyng Herode: It is not lawfull for the to kepe still in house with the thy brothers wyfe, synce he is not barrayne, and is yet alyue.

* Herodias, who was then diuorced from her former husbände, fearyng leste she should by Iohns procurement by lykewyse diuorced from this, wēt aboute to entrappe him, and sought occasion to make him awaye, but all that euer she went about, came to none effecte. For albeit Herode loued not Iohn hartely, yet did he feare hym. True vertue is of suche force, that kynges, and mightie princes feare it. Herode knewe right well he was a iuste manne, and an holy lyuer, and therfore had hym in awe and reuerence, and folowed his counsayle in manye thynges, and gladly hearde him speake.

These thynges letted the wicked womanne to destroye hym according as she purposed to do. She entended mischief, but occasion woulde not serue therunto, whiche is the thing, that onely lacketh vnto yuell folkes to do harme.

[The texte.] ¶ And when a conuenient daye was cumme, that Herode on his byrthe daye made a sup|per to the lordes, high capitaines, and chiefe eates of Galile, and when the daughter of the same Herodias came in, & daunced, and pleased

Herode, and thē that sate at borde also, the kyng sayde vnto the damsell: Aske of me what thou wylte, and I will geue it the, and he sware vnto her: Whatsoeuer thou shalte aske of me I wyll geue it the, euen to the one half of my kyngdome. And she went foorth, and saide vnto her mother, what shall I aske? she sayed, Iohn Baptistes heade. And she came in streyghtwaye with haste vnto the kyng, and asked, saying: I will that thou gyue me by and by in a charger, the head of Iohn Bap|tiste, and the kyng was sorye: howbeit for his othe sake, and for theyr sakes whiche sate at supper also, he would not caste her of. And immediatly the king sent the hangmā, and com|maunded his head to be brought in: and he went and beheaded him in the prison, & brought his heade in a charger, and gaue it to the damsell, and the damsell gaue it to her mother. And when his disciples heard of it, they came and toke vp his body, and layed it in a graue.

Nowe was Herodes byrthe daye come, a tyme verye propise, and meete to worke this vngracious dede in. It was besemyng that the natyue daye of a wicked kyng, shoulde be polluted with the death of a man of moste holye ly|uyng and godly conuersacion: and that the m•ddes of the excessiue banketting and courtlye delicacies, shoulde be distayned with the cruell murtheryng of an innocent, and gyltlesse person. Wherefore when that in the honoure of his byrth daye, he made a souper of gorgious, and excessiue furniture, to the prin|ces, capitaines, and great estates of Galile, because there shoulde be the moo present to beare witnesse of his crueltie, there came into the place where they feasted, a young damsell, daughter vnto Herodias and Philippe, to make the geastes myrth and pastime with her vncumly, and wāten dauncing. And the more vngoodly she daunced, the more she delited the geastes, and the kyng specially, who was now twise mad, because, besydes that he was in amours with the vnchaste womanne Herodias, he was also distempred, and set in a furye with wyne.

Wherefore he sayed vnto the damsell ryghte magnifycentlye as bel|came a kyng. Aske of me whatsoeuer thou wylt, thou shalte haue no denyall therof?

And to make her the bolder to desyre what she woulde,* he bounde his dron|ken promyse with an othe. Whatsoeuer (sayeth he) thou shalte desyre of me, though it be thone halfe of my realme, I wyll geue it the.

Oh fonde and folyshe saing, worthy to cum oute of so folishe, and drōken a kynges mouthe. But the young damsell, as she began to playe this parte at the prouocation and setting on of her mother (whiche diligently awayted the daye, place, and howre, and trymmed her daughter of purpose to daunce) so durste she not by and by tell the kyng what she woulde demaunde, but depar|ted out of the feasting chaumber, and asked her mother counsaile, saying: The kyng my father in lawe hath bound it with an

othe, that he wyll geue me whatsoeuer I wyll desyre of hym. What shall I therfore aske? Here was vn|doubtedlye a iuste occasion to doubt, and take good deliberacion, leste so great an oportunitie should haue been loste. But the vnchaste woman her mo|ther, vnto whome nothyng was so deare, as the death of the moste holye and innocent man, without further deliberaciō takyng, answered: Desyre of him Iohn Baptistes heade. Oh wicked daughter, soone taught, & ready to obey for a mischiefe. She returned strayghtwayes into the kynges priuie cham|ber (for her mother priuily aduertised her to make haste, and speake with He|rode before that great heate of his Princely courage were cooled againe.) And then went she vnto the kynges presence, and desyred a rewarde for her wanton and lasciuious dauncyng, saying: I desyre but one messe alonely, I wyll thou geue me withoute farther delaye, Iohn Baptistes heade in a charger.

Here marke me well the aukewarde conscience of the wicked kyng. Where as there is nothyng that suche kynges are oftener wont to do, then to breake all bondes of leages, couenauntes, and religion: yet here he thinketh hymselfe bound in conscience (which was a thyng agaynst all conscience) to performe his moste foolyshe othe, especiallye syth it was made in the audyence of so ma|ny witnesses. Wherefore leste menne would haue thought hym to haue been a manne of no credence, yf he had refused to perfourme what he promised by an othe to do, * swearyng perchaunce eyther by his diademe, the spirite which had the gouernaunce of his body, or the heade of the damsel that daunced before hym: or els leste he shoulde haue seemee vncurteous, and voyde of all good maners, yf he had eyther let the mayde departe from hym all heauy and sad, or with some cloude of heauinesse abated the myrthe and solace of the gestes, whom she had pleased with her pastyme. (O worshypfull fayth, and conscience: O good maner & curtesie worthye to be put in Chronicles) leste I saye, these thynges should haue chaunced, the hangman was forthwith sente out, and the holy head of the moste innocente person broughte vnto the kyng, as it had been a messe of meate in a charger. The kyng toke it vnto the damsell, and she to her mother, vnto whom it was a derer present, then thone halfe of He|rodes kyngdome.

With this deadly syght this folyshe dotyng and mad kyng, * dyd gratify the vnchaste woman, and celebrate or worshyp his na•iue daye. The kyng caused hym to be slayne, the hangman brought the head to the kyng, the damsell ob|tained it, and in conclusion the same deadly rewarde was geuen to her mother the worker, and well of all this mischiefe. Oh worthy geastes all this while, and mete for suche a feaste maker.

There was none of them al so frendely to the king, that would go about to let hym to do this mischieuous dede. And shall we hereafter maruaile yf kynges other whiles be not a fearde to commit outragious enormities, yf

they be of disposicion lyke vnto Herode, that is to saye, enflamed with vnchaste loue, and geuen to riot and sensualitie, and ouer this, haue suche dayly companions, as be eyther fearfull persons, or els fauourers of theyr crueltie?

*When the bruite of this haynouse dede was cum to the eares of Iohns disciples, they toke awaye the carkas, and buried it honorablye. Howbeit in these thynges lyeth hyd some mystery and secret meanyng. Iohn although he bare the figure of the lawe, and sygnified the same, yet in as muche as he was a forecurrouer of the Gospell, he was rewarded with the rewarde therof, that is, with a glorious death, but yet farre diuerse from the death of Christe. For Iohns head was priuily striken of after he hadde layne a whyle fast gyued in pryson. Christ was openly lyfted vp vpon the crosse. The darkenes of the prylson agreeth well with the shadowes and fygures of the lawe. It was mete they shoulde geue place vnto the lyght of the gospell, whiche beganne to ap|peare and shyne abrode. It was conueniente that carnall ceremonies shoulde be diminished, to the entent that spirituall freedome should be encreased. And it was lykewyse nedeful that all, whiche proceded of feare, should be bounde, because the fayth and charitie of the gospell, should the farther be spred abrode and extended. Finally it was mete that mannes heade shoulde be striken of, least the churche shoulde acknowledge any other head saue alonely Iesus. And so the lawe beyng in a maner slayne, and honourably buried, gaue place vnto the Lorde Iesu, when he began to preache his spirituall philosophie and doctrine. For in that we do beleue the ghospell we are muche bounden vnto the olde Testament, whiche so many yeares agoe drewe out Iesus Christ vn|to vs, with shadowes, and figures, and promysed and described him with the prophecies, and darke sayinges of the Prophetes.

[The texte.] ¶ And the Apostles gathered themselues together vnto Iesus, and told hym all thynges bothe what they had done, and what they had taught. And he sayde vnto them: cū ye alone out of the waye into the wyldernesse, and rest a while. For there were manye cummers and goet•, and they had no leysure, so muche as to eate. And he went by ship out of the waye in|to a desert place, and the people spied them when they departed, and many knewe him, and ranne a foote thither out of all cities, and came thithe• before them, and came together vn|to hym. And Iesus went out, and sawe muche people, and had compassion on them, because they were like shepe, not hauyng a shepeherde, and he began to teache them many things.

Whiles these thinges were done, the Apostles after they had finished their message, drewe themselves together, and returned to Iesus the heade of the whole busynesse. All thynges procede from him, and to hym all thynges must be referred. From hym, after they had receyued their commission, they depar|ted al of one mynde and accorde, to thentēt that whatsoeuer it should fortune them to doe, they should likewise do it in his name: and to

hym they returned with semblable concord of myndes, desyrous to haue all that they had done, by him approued. And so at their retourning they recoūted vnto him y^e whole historye and processe of theyr legacion, seuerally rehearsing euery thyng that they hadde taught and done with greate ioye and gladnes,* and shewing also howe the matter had successe euen as themselves desyred. The Lorde after he had alowed theyr syncere faythe, but yet restrayned them from glorying or re|ioycing

in their actes, toke them awaye with hym into a solitary place, which was the wilderness of the towne of Bethsaida, to thentent that after theyr great trauaile and laboure, they should there reste a whyle, and sumwhat re|fresh themselves. This goyng aparte into wyldernes was not for recreacion and pastyme, but because they should quicken and renewe the strength of the spirite by secrete contemplacion, and prayer, y^t they myghte bee the more able to sustayne suche trauayles and paynes as they should soone after be put vnto afreshe. For the teacher of the gospell must very little care for the body. More|ouer for as muche as he that exerciseth the office of an apostle or preacher of goddes worde, is compelled to haue to do both with weake & strong, with learned and vnlearned, with good and bad, it can not be chosen but he muste other whiles be greatly wrasted from that perfite quietnesse, and tranquillitie of mynde. And whensoever it so chaunceth, then must he seuer his mynde from worldly matters, and wholly geue hymselfe to secrete and most deuout prayers, and to purest contemplacion of heauenly thynges, that beyng made stronger in spirite therby, he maye soone after returne from this his godlye meditacion, to the helpe and comforte of his euen Christen. For vnto the place where as at that season they found the lorde Iesu, there resorted an vnnu|merable multitude of people,* so that it semed as it had bene an ebbing and flowyng of cummers and goers, the whiche would suffer the Apostles being then weary by reason of theyr iourney, to take no reste: no not so muche as to eat their meat. Wherefore after the people were sent away, they toke shippe, and sayled to the syde nighe to Bethsaida, & from thence went with the Lorde into a solitary place. But neyther chaunced it them here long to kepe themselfes close and secrete. For the light of the •angelike veritie can in no wyse be hydde. This going aparte did nothing els but make the people more gredy to folowe them. Some there were who diligently marked whyther they wēt, that is, howe they toke their gate to the wyldernesse marchyng on the citie of Bethsaida: and byanby as it was noysed abroad that Christe would make hys abode there, a great multitude of all sortes of people resorted thyther a foote out of all the tounes there aboutes, who made so good spede in their iourney, that many of them came thyther soner a foote, then Christ and his disciples, whiche had the vantage of the water. A manne would haue sayde that the tyme had bene alredey present, when the people would goe about forcibly

to enter into the kyngdome of heauen. When Iesu perceyued howe an vnnumerable multitude of people was assembled together, whiche had with very much payne and difficultie trauallyed thither a foote, so true is it that he gate him not out of the waye, nor commaunded them to departe for theyr importunacie, that he came out of the secreete place, where he was, in manoure to meete them, goyng about to teache his disciples by sundrye wayes and meanes, howe they should at all tymes be willing & ready to set forth the gospell. And so when the moste gracious Lorde Iesus came forth, & sawe a very great, but a confuse rabblement of all sortes of people (for there were men, wemen, & children) he was moued with compassion, and shewed with iyes, countenance, & as we commonly say, euen with the verye fore|head, an vnfayned sorowe of mynde, fashionyng thaffeccion that ought to be in him, who is a teacher of the gospell. The people thirsted after holsome doctrine. And that was plainlye declared both by the quicke spede they

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made, and also by the paynes they toke in their iourney. Loue made them swifte of foote: But they were as it had been a sort of shepe wandring hither and thither, for lacke of a good shepheard. For the Priestes, Phariseis, and Scribes, nothing regarding theyr flocke, fed their owne belyes. Therefore Iesus takyng compassion on these simple, and disordered people, began to exercise thoffice of a faythfull shepheard. Firste of al he refreshed theyr myn|des with great aboundaunce of the meate of holye doctrine, and then im|mediatly healed the sycke folkes, whom they brought with them.

[The texte.] ¶ And when the day was nowe far spent, his disciples came vnto him, saying: this is a deserte place, and now the tyme is farre passed, let them departe, that they maye goe into the countreye round about, and into the townes, and bye them bread, for they haue nothing to eate: he answered, and sayd vnto them: g•ue ye them to •ate: And they sayd vnto hym: shall we go and bye two hundreth peny worth of bread, and geue them to eate? He saied vnto thē: howe manye loaues haue ye▪ go and loke. And whē they had searched, they sayd: fiue, and two fyshes. And he commaūded them to make them all sitte doune by companies vpō the greue grasse. And they sa•e doune here a rowe, and there a rowe by hundredes, and by fifties. And when he had taken the fiue loaues and the two fishes, and loked vp to heauen, he blessed, and brake the loaues, and gaue them to his disciples, to set before them: and the two fishes deuided he among them all. And they all dyd eate, and were satisfied, and they toake vp twelue baskettes full therof, and of the fyshes. And they that dyd eate, were about fyue thousand men.

After that much tyme was spent herein, and now the thing it selfe gaue a watche worde that the multitude had lykewise nede to be fedde with corlporall foode, the disciples folowing the mercy and pitiefulnesse of their Maister, aduertised him therof, saying: Lorde thou seest how a very great number of people is cum thus far without any vitayles and purueyance. And this is a deserte place, and meale tyme is past. They desyrous to heare thy doctrine, forget themselues, and can in no wise be seuered from the. Wherefore let them depart, to thentent they maye repayre into the countrey, and villages nexte here about, to by them eates to eate. Then Iesus teachyng his disciples how a multitude should be fedde, made answe: yea do ye rather who shalbe shepheardes in tyme to cum, now accustome your selves to play the shepheardes: geue them of your owne vitayles to eate. The disciples not perceyuing for what purpose he spake these wordes, answered agayne according vnto their rude capacities, saying: Thou commaundest vs to do a thing vnpossible. For thou knowest right well, how slenderly we be prouided of vitayles necessary for our iourney. Shal we goe, and bye two hundred penyworth of breade for this multitude, the which will not be ynough to suffyce them, insomuche that euery man shall scarcely haue a lyttle morsell to sauour his mouth? Then Iesus preparyng theyr myndes by little and little vnto the myracle, sayed: Howe many loaues haue you in store? and because they had not their answe ready: Go ye (sayed he) and loke howe well ye be prouided of vitayles. They loked, & shewed hym y^t there were fye loaues, & two fyshes. It was not vnknown vnto y^e Lord what they had: but his will was, * to haue y^e Apostles perfectly to know, how smal s^oore of vitayles ther was, to thentēt they might y^e more acknowledge Goddes power in y^e miracle. And because they myght the better discerne what a great multitude and comlpaignie ther was, he commaunded them to bydde all the people to sitte doune vpon the grene grasse, so deuyded into compaignies, that in euery cōpaignie

should sitte an hundred persons, or els fiftie together. The apostles did as the Lord bad them, and lykewyse the people were obedient vnto the Apostles: so greate was the confidence they had in theyr guyde, and shepeheard Iesu. Then toke he the fye loaues, and two fyshes, and lifting vp his eyes, accor|dyng vnto his accustomed manour to heauen, gaue thankes vnto the father, thorough whose beneficiall goodnesse, the busynesse of the Gospell dyd so well goe forward. That do•n, he brake the loaues, and gaue thē vnto his disciples that they shoulde sette them before the multitude. In like maner deuided he the fishes into sundrye porcions, and gaue them vnto his sayd disciples, to be likewyse distributed among all the people. All were refreshed, and dyd eate theyr fyll: * none of them all lacked, inso muche that after the feast was done, the Apostles, by the Lordes commaundement,

gathered together the reuersion, and therwith fylled twelue baskettes. Furthermore the number of the peo|ple (whiche myght easely be knowen, by reason they were thus deuyded into compaignies, and satte in rowes) was fyue thousand men, besydes children, and wemen. By thys myracle Iesus bothe prescribed vnto his disciples a fourme or rule howe to feede a multitude with the foode of the Gospell, & also pulled oute of theyr myndes all pensyue carefulnesse to prouide for corporall sustenance. Therfore whosoever thou be that arte a Bishop, Curate, or palstour of Christes flocke, thynke not thus with thy selfe: I am a Doctoure of diuinitie: I am an excellent cunnyng expounder of holye scripture: I haue great store of learning wherwith to enstruct the people, and may take inough out of my riche store house stuffed with cunning, to feede them with al, be they neuer so hungry. Yea rather loke, and acknowledge how small store of vitay|les thou hast at home, for the whiche, whatsoeuer it be, thou arte a debtoure vnto the Lorde. But bryng suche store as thou haste vnto the handes of Iesu. Desyre hym to vouchesafe to handell, and breake it. That done, what he hath deliuered thee, the same dooe thou, euen as he toke it the, minister vnto the peo|ple as y^e Lordes meate, and not thine: and minister it not mistrusting, not put|tyng difference betwyxt this meat & that, not trusting to thine own strength: and so in conclusion shall it be a very euangelyke banket, and the mindes of the faithfull shalbe more refreshed, and filled with this holsome foode, thus mini|stred by a simple person, then if the supersticiouse Pharisey, the arrogant Phillosophier, or eloquent Rhethorician, would for the aduauncyng and setting forthe of them selves make vnto the people an artificiall oracion or sermon, whiche they had diligently studied, and long tyme prouided for aforehand. Now for as much as he cōmaūded his disciples before to cum vnto the mini|stery of the gospell, without any prouision of corporall foode, here hath he de|clared by very dede, howe those shall wante nothing, who whiles their myn|des be wholly set vpon the kyngdome of God, and the righteousnes therof, do not passe vpon these temporall thinges, for the which the common sorte of people taketh great thought and care, yf so be there lacke not in them a syn|cere, and true faith in the Lorde Iesu.

[The texte.] ¶ And strayghtway he caused his disciples to go into the s•ip and to go ouer the Sea before vnto Bethsaida, while he sent away the people. And as soone as he had sent them a|way he departed into a mountain to praye. And when euen was cum, the shippe was in the middest of the Sea, and he alone on the lande, and he saw them troubled in rowing, for the winde was contrarye vnto them. And about the fourth watche of the night he came vnto them walking vpon the Sea and would haue passed by them. But when they sawe him walkyng vpon the Sea, they supposed it had bene a spirite, and cried out, for they all

sawe hym, and were afraide. And anon he talked with them, and sayed vnto them: be of good cheare, it is I: be not afayed. And he wēt vp vnto them into the shippe, and the winde ceassed, and they were sore amased in themselues beyond measure, and maruayled, for they remembred not the loaues because theyr hartes were blinded.

It was but a small benefite that he filled their hungry belies, in respect of those benefites whiche they daylye receiued of his most bounteous goodnesse. It procedeth of a greater liberalitie to fede the mynde or soule, then the bellie. And yet for all this the grosse common sorte of people are wonte (suche is their vnright, and aukeward iudgement) to set most store of all by that whiche is of leaste price and value. Therfore Iesus knowyng it would cumme to passe that they would nowe after their bellyes were fylled, imagine howe to make him a Kyng, compelled his disciples (for it was muche a do to sunder them from so liuely, and amiable a Lorde) to take ship, and go ouer the water before him vnto Bethsaida, whiles he in the meane whyle sent awaye the people,* whō beyng dismissed, he conueyed himselfe priuily to a mountayne there to pray alone, and make petition vnto the fater, that lyke as the affaires of the ghospell had begun well, and properly, so might they with lyke successe go forward. In the meane time the night approached, and the disciples sayled in the myddes of the sea without their maister: and as they were sayling there arose a tempest. How can it be chosen but there must nedes be night, where that Sonne and light of the world Iesu, is not present? How can it be chosen but that ship must nedes be in ieopardie, wherin Christ lacketh? How can it be chosen but the Apostles must nedes be troubled, when the comforter of all men, Iesus is awaye? how can it be chosen but contrary wyndes must nedes staye and hynder the successe of mans diligence, if Iesus helpe not forward? He is many times awaye: but yet doeth he not forsake sucke as be his vnto thende. He semeth sumtymes to forsake them for a season, because to exercise them in aduersyties, and to learne theym to haue sure beliefe and confidence in hym. For now was he cum doune from the mountayne: now stode he on the sea banke, but alone without any company.

The disciples sawe hym not: neuerthesse he sawe them. Wherefore we muste not despayre, what trouble or distresse soeuer we be in: but in oure hartes conceyue this stedfaste belefe that the Lorde (although he no where appeare, and shewe hymselfe vysyblye) wyll not fayle to helpe hys when tyme requireth.* Nowe standeth he on the shore, and seeth what labour and payne they take in rowing. For the wynde was against them. When therfore they had thus striuen a pretye whyle with the waues and bousteous wyndes of this worlde, and were at the next doore to desperacion, about the fourth watche of the nyght, that is, a litle before the daunyng of the daye, Iesus came vnto them, not in a shippe, but quietlye walkyng on the water (for the element knewe it maker) and made semblaunt as thoughe he woulde haue passed by them. For so doeth he other whiles suffer his to continue in aduersytie and tribulacion, as

thoughe he passed not vpon them at all, whereas in dede he neuer stynteth to care for them.

The Apostles after they had spyed him in the darke walking vpon the water, forgetting so many miracles as they had sene hym worke before, and beleuing it to be vnpossible for the liquid clement to beare the massy bodye of a man, supposed he had been sum spirite or ghost, whiche had deceyued

theyr iye sight with a vayne and phantasticall illusion. Wherefore they were sore afrayed, and for feare cried oute. For they all sawe the verye shape and like|nes of Iesu, and yet beleued not it was he. The Lord is euer terrible vnto those that beleue he is an auenger,* and knowe him not to be a sauour. Neyther is it possible for him to be knowen in the great darkenes of this worlde, vnlesse he brynge himselfe into our knowledge. Wherefore he suffered not his disciples to be any lenger dismaide with feare, but straigh waies spake vnto them with the voyce whyche they knewe right well, and sayed: Be of good chere, it is I, feare ye not. And then came he vnto them into the shippe, and furthwith the tempest ceased. Nowe after their feare was past and gone, then beganne they to maruayle howe a mannes body might walke vpon the water. They were so dull, so rude, and forgetfull, that they remembred not so muche as the miracle whyche they sawe hym worke a litle before, when he filled so manye thousand folkes belies with fiue loaves, and two fishes. And theyr hartes were so blyn|ded, that they thought it a thyng muche to bee wondred at, to see Iesus walke vpon the water: wheras in deede it was a muche more wonderfull facte, to suffice so muche people with so litle meate. The Lord suffered this brutishe dulnesse to continue in his disciples, to the entent they also should enure them|selues to beare with the dulnes, and simplicitie of weaklynges, till they were cum to more perfeccion.

[The texte.] ¶ And when they were ouer the water, they came into the l•nd of Genazareth, & drew vp into the hauen. And assone as they wer cum out of the ship, strayght waye they knewe ••m, and •anne furth throughout all the region rounde aboute, and began to cary aboute in bed|des, those that were sicke, when they heard that he was there, and whither soeuer he en|tred, into tounes, cittes, or villages, they layed the sicke folkes in the streates, and prayed him that they myght touche and it were but the hemme of his vesture: and as manye as touched hym, were safe.

In the daunyng of the daye, they came vnto the shore, and arriued at the hauen where they appoynted to arriue, in the lande called Genazareth. Iesus was scarcely entred the lande, but thither were cum diuers of the

inhabitaun|tes that knew him. For now was the sunne disclosed, & the night gone, whiche had darkened the myndes of the disciples: and manye there were who marked him, whithersoever he went. Besyde this he was now knowen vnto very many, euen by the phisnamye: but a great many mo knewe hym by the fame of his doctrine, and miracles. Now those that sawe him, and knew who he was, byanby as though they had cum as spyes, departed away from hym, and wente throughe all the region,* and shewed howe Iesus was landed. As sone as this rumour was once noysed abroad, very many beganne to cary aboute sicke folkes in beddes.

And whithersoever Iesus went, whether it wer to the countrey, tounes, or cities, there was euer present a greate number of importune and vnquiet peo|ple, more carefull to be delyuered of theyr bodily diseases, then to be cured of the diseases and maladies of theyr soules: whiche layed out in the stretes piti|full sightes of sicke folkes, diseased with diuerse sicknesses: and besoughte I•|sus as he passed by, that they might touche euen but the hem of his garmente. For there was suche a busines, and hurly burly amonge them, that harde and scarce any one could be suffred so to do. It came not of any daungerousnes, or difficultie on his behalfe, that they coule not touche him, who grutched not to touche, and handle the Leper: but the ensample of theyr fayth highly plea|sed

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him, the whiche his pleasure was to haue set forth and commended to all men: and good cause why it should so be. As manye as touched him were hea|led, what diseases soever they were payned withall. They with perfite beliefe touched the hemme of his garment, whiche afterward those persons chaūced to haue, who crucified him, and put him to death: and by touching therof, were rid of theyr corporall diseases. How muche more then ought all men to ende|uour themselues to touche Iesus himselfe with harte and minde, to the intent they maye be healed of the infirmities of their soules? Touchynge auayle the nothing without faith. The cruell Iewes that buffeted him, that bound him, that scourged him, that nayled him on the crosse, touched his bare bodye: but that they so touched him did nothing profite any of them at all. Thou readeste the ghospell, and in so doynge thou toucheste Iesu: but thou readeste it to this ende, to disproue it, or els thou readest it negligentlye, and takest no heede ther•|unto, and therefore thou touchest Iesus in vayne. Reade it with a pure and a syncere fayth, and then shalt thou anon be healed▪ But thou must sue vnto Ie|sus by prayer and petition, that thou maiest touche him. That man is neuer the better for touchyng hym, whome he hath not foretouched. If thou be not able to attayne that secrete wysdome, whiche S. Paul speakethe of amonge such as are perfite, then the hem of his garment touched, so that thy faythe be perfite wall, shall restore the to health. The hemmes of the Phariseis

garmen|tes, be they neuer so brode, are not of power and vertue to do the lyke. There is nothyng so lowe in the Lorde Iesu, that through fayth geueth not healthe.

¶ The .vii. Chapter.

THus went the ghospell forward among the simple and lightly beleuyng people. But it had not lyke successe amonge the Scribes, and Phariseis, who thought in theyr owne con|ceiptes, that they had in theyr keapyng the castle of all pure religion, and true doctrine: and scantly esteemed the vnlearned, and ignoraunt sorte of the commō people, for men. For of the priestes there is scarcely any where any menciō made, but when Iesus should be put to deathe. Therefore lyke as in Comedies or plays there are diuerse sceanes, and pageauntes, to the intent that by the comparing together of sundry persons and matters, euery thing maye the playnlyer appeare: so in thys euangelyke busines, the Lorde Iesus so ordred all thynges that were doen from tyme to tyme, that it shoulde playnlye appeare to all men, after they sawe howe ready the simple people, and Gentyles were to beleue, howe vncurable was theyr froward obstinacy, who of congruence, ought to haue reformed other, if they had been hard of beliefe. To the vnlearned and common sorte it was sufficient for the recoueryng of their health, that they touched but the hem of Christes garment. But the Phariseis were neuer the better, neyther for that they vnderstode the prophecies and foresayings of the Prophetes, neither because they had so oftentimes heard Iesu preache vnto th•m the heauenly doc|tryne, nor for so many miracles, as they had sene him woorke before.

[The texte.] ¶ And the Phareseis came together vnto him, & diuers of the Scribes, whiche came from Ierusalem. And when they sawe certayne of his disciples eate bread with cōmon, that is

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to saye with vnwashen, handes they complayned. For the Phariseis, and all the Iewes▪ excepte they washe theyr handes ofte, eate not: obseruing the traditions of the elders. And when they cum from the market, except they washe, they eate not. And manie other thinges there be, whiche they haue taken vpon them to obserue, as the washyng of cuppes, and censers and brasen vessels, and of the tables.

Nowe after all this was doen, thither came certayne of the Phariseis and Scribes in companye together, forsoth a worshypfull sorte of gentlemen, and worthy to be had in greate reuerence: and the more a greate deale because they came from Ierusalem, where they bare men in hande that the well of

godlynes and holy doctrine was: whereas in deede there was the verye well
springe and head of all ambicion, all hipocrisie, and all vngodlynes. These
felowes, because they thought themselues ryghteous men, and well learned,
came not hither to learne any thing of Christ, neither to be healed, but to
picke quarels. And loe, byanby was there a ready occasion for them so to
doe. This occasion (beyng much desirous therof) they toke of the
supersticious obseruacion of ce|remonies, whereof rysen almost all
quarrelinges, and wrongfull accusacions amonge christian men. The Iewes
call that common whiche is vncleane and vnholly, abhorryng all impuritie,
and endeuouring in no wyse to seme to haue any where any maner of
vncleane or filthye thyng. And this cleannesse they mea|sured, not by puritie
of mynde (the whiche is the onely, and true puritie before God) but by
corporall ceremonies. And of these ceremonies a fewe were com|maunded
by Moyses lawe, not to this ende that they shoulde be earnestly ob|serued
for euer, but partly to the entent the ignoraunte, and disobediente people
should by this meanes accustome thēselues to obey Gods
commaundementes, and partely because they should by suche mauer (as a
manne would say) of shaldowes, and rudimentes, be by litle and title
en•tructed to those thinges that be|long vnto true godlynes, which is in the
soule of man. Nowe sum of them not contented with the ceremonies
commaunded by the lawe, added thereunto con|stitutions of their owne
makyng, out of numbre, whiche the Phariseis more rigorously compelled
the people to kepe, then suche thynges as were commaun|ded by God,
alwayes, and euery where to be obserued. And for suche folishe trifles, they
chalenged the prayse of holines, and brought the people in a fonde beliefe,
that they were made holy therby, and finally (the whiche was a muche
wickedder deede) they wente aboute to forge a matter of vngodlines, or
heresy against their neighbour, for the breache of suche ceremonies,
thobseruacion wherof conduced nothing at all vnto true godlynes.

For when they saw certayne of his disciples eate meate with vnwashed
han|des,* that is, as they vse to speake, with commune, and vncleane handes,
they re|buked them as wicked persons, and theyr maister too, who had
naughtely in|structed them. They condemned not this facte because it was
either of it owne proper nature vicious, or els forbidden by almighty God,
but because it disa|greed with their vse and custome. Assuredly the wurst
rule that can be to iudge by, is to disalow any thyng, because thou vsest not
to do the same.

For it chaunceth many tymes that the folishest thinges of all, grow to a
com|mune custome, whiche ought not in any wyse to be made the rule of
godlines, in asmuche as puritie is to be estemed, not by custome, but by
those thynges whiche are true, and commaunded by God. But the Scribes,
Phariseis, yea, and almoste all the whole packe of the Iewes, most folishly
iudgeing puritie of mynde to stande in corporall thynges, dyd contrarie to
this, supersticiously

obserue the maner taught them, not of God, but of theyr forefathers, and elders, in suche wyse, that yf they had been in daunger to sterue for hunger, they woulde haue eaten no meate, vnlesse they had first washed theyr handes. And yf they be compelled to take theyr repaste ofte tymes a daye, then washe they ofte tymes, and therfore suppose that they cumme cleane vnto the table. Further, if they retourne home from the market, then do they (as though they had gathered sum filthe by touching of the people) washe theyr whole bodies afreshe before they eate any meate: wheras all this while hauyng theyr soules moste polluted with hatred, enuy, ambicion, couetousnes, hypocrisie, and manye other detestable vyces, they neuer haue anye mynde of washyng at all. These, and suche other like tradicions, were taught them of theyr forefathers, besydes the constitucions of the law, wheras the law expresly forfendeth that anye thyng be eyther added▪ or taken awaye from Gods commaundementes. Neyther thought they it sufficient ofte tymes to washe theyr bodies, therby to appere the cleaner: They washed also theyr cruses, theyr brasen vessels,, and thei• tables.

[The texte.] ¶ Then asked hym the Phariseis and Scribes: why walke not thy disciples accordinge to the custome ordeyned by the elders, but eate bread with vnwashen handes? He answered, and sayed vnto them: well prophecied Esay of you hypocrites, as it is written: This people honoreth me with theyr lypes, but theyr harte is fat from me. Howbeit, in vayne do they serue me, teaching the doctrines, and commaundementes of men: for ye laye the com|maundement of God apart, and obserue the constitucione of men, as the washing of cruses, and of cuppes, and many other suche lyke thinges ye do.

Nowe coulde they no lenger kepe in this foule scabbe of false reprouyng, yet quarelled not they with the disciples, but assayled the maister himself, as though he had committed sum haynous enormitie. Why, say they, do not thy disciples who folowe the, and hang vpon thyne instruccion and teachyng, kepe the custome begon of our elders, but eate their meate with vnwashen and vn|cleane handes? Iesus intending to teache vs that there is no more noysom or mischeuous kinde of quarrelling, then when a man vnder pretence of godly|nes, fyndeth faute with the well doynge of his neyghboure, sharply repro|ueth theyr malice,* and coloured righteousnes: By your deedes, sayeth he, you playnely declare, that the Prophete Esay prophecied of you hypocrites, full well, and worthely, whyche make an outwarde shewe of holynes, wheras in|wardly ye are replenished withall sinne & wickednes. In this Prophete, God complaynethe in this wyse: This people honorethe me with theyr lypes, but theyr heart is far from me. And as thēselues do liue, so do they enstruete other. I passe nothing vpon this cleanes of theyr bodies, and houshold stuffe, but re|quire of them inward

puritie & cleanes of soule. They serue me in vayne wyth this coloured kynde of godlynes, auauntyng and magnifying it, as thoughe it were a thyng of great worthynes, and wherein perfite godlynes did stande, teaching mans tradicions, whiche make no man commendable, and prayse worthy before God: and of a superstitious mynde they haue to obserue the same tradicions, nothyng passyng vpon Gods commaundementes. Looke howe muche difference there is betwene God and manne, so muche difference oughte there to be betwene mens constitucions, and Gods commaundementes. God is a spirite, and that whiche is spirituall and ghostly continueth for euer, and oughte neuer to bee neglected. Agayne, what thyng soeuer is corporall, the same lasteth but for a season. If it be lawfull to passe litle vpon the

ceremonies whiche god himselfe hath commaunded to be kepte, whensoever charitie towardes the neyghboure exhorteth so to doe: Howe muche lesse then is it meete to breake the commaundementes of God, for keepyng of mans tradicions? It is a wrong shapen godlines, and an vnholynesse, to bee superstitious in keepyng of suche ceremonies as your forefathers instituted and taught you of theyr owne mynde, and in the meane while litle to regard those thinges which God himselfe hath commaunded you to obserue. You thinke it to be one of the chiefeste pointes of godlines to washe your handes, your cuppes, your cruces, and to obserue manye other lyke thinges, the whiche your doinges, by reason they haue a certayne counterpayte apperaunce or visure of holynesse, doe highly set you furth and make you seeme prayse worthy vnto the worlde: and this prayse so gotten by coloured holynesse, you set more by then by Goddes auctoritie. For you loue your selues: and neyther seke Goddes glorye, nor the soule health of the people, whose guydes, and teachers you professe your selves to be.

[The texte.] ¶ And he sayd vnto them: wel, ye cast aside the commaundement of god, to mayntayne your owne constitucions. For Moyses sayd: Honour thy father and thy mother, and whoso curseth the father or mother, let him dye the death. But ye saye, a man shall say to father or mother, Corban: which is, what gifte soeuer cummeth from me, shalbe for thy profite. And so ye suffer him no more to do ought for his father or his mother, and make the worde of God of none effect through your owne constitucion, whiche ye haue ordayned, and manye such thinges do ye.

Therefore it is no maruayle yf ye disanull, and cleane take awaye that God hath commaunded to be obserued of all men for euer, to the intent that mannes tradicions, whiche procure you great gaynes, and auctoritie, maye

still continue. Doth not all the worlde see that you thus do? Dyd not god geue this law by Moyses? Honour thy father, and mother: And he that cur|seth his father or mother, shall dye the death. This God commaundeth not in one place, but doth oft times repete it, and put euerye man in remembraunce thereof, because that children shoulde to theyr power, helpe theyr parentes when they be olde, & impotent, or fallen into pouertie, or otherwise, so ofte as they are oppressed with any maner of necessitie, and by this meanes paye them home agayne, the benefyte of theyr nourishing. The same thing the lawe of nature commaundethe,* whiche is likewise emplantid in manye brute beastes, as in Storkes: But you hauinge an iye to your owne peculiar vauntage, doe with your fayned doctrine, make Gods commaundemente of none effect: and require that this lawe (whiche God woulde so fayne haue euery body to kepe) shoulde geue place vnto your sayed coloured doctrine. God himselfe cryethe: honour thy father and thy mother: & ye are bolde to saye the contrary: Honour not thy father and thy mother. You crye not so with wordes, but you do it in very dede. So muche the more detestable is your wickednes, because you cloke the same with an ymage or colour of godlynes. For to the intente your treasury (wherewith all your excesse and pride is mayntayned) maye be filled, you craftely allure whomsoeuer you can, to bringe very many giftes vnto the temple, by defeatinge euen of theyr owne parentes, whom they shoulde accor|ding to Gods commaudemēt, succour at theyr nede perswading them that by this meanes the commaundement is fulfilled, as thoughe the thyng whiche is dedicated vnto the temple, were geuen to God, and that God were the very naturall father of all menne. Wherefore vnto him who hath caste anye moneye into the treasurye, you saye, that he nowe nedethe not to geue anye thyng

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to the reliefe of his poore parentes, because the commaundemente is other|wyse fulfilled: and in the meane while you so feare the parentes with vayne supersticion, that they dare not require of theyr children anye thinge, whiche semethe once dedicated vnto God, leste in so doynge they shoulde bryngel themselves in daunger to be accused of sacrilege. Doubtles God hath no nede of your moneye, neyther is the same employed to his glorie, but turned to your owne priuate commoditie: and thoughe it were bestowed vpon the buildynge of the temple, yet with God there is no temple so holy that for the mayntey|naunce therof, he would haue the children forsake theyr parentes at theyr n•de. Do not you, when that by suche fayned doctrines, ye both so deceyue the chyl|dren, that they refuse to helpe theyr parentes, and also so feare the parentes that they dare not touche anye thyng once consecrated vnto the temple: dooe not you, I saye, whiles you thus stablishe and vpholde your owne commaun|dementes, dysanull and put out of place goddes commaundementes? This thinge haue I

broughte you forth for an ensample, whiche ye cannot deny. But you offend not herein alonely. For in many other thynges you doe the lyke, as in that you now doe. Goddes commaundement is: thou shalte loue thy neighbour as thy selfe. And you for trifling washinges taughte you of men, goe a bouthe to surmyse matters bothe agaynst me, and my disciples, nothyng regardyng goddes commaundement in thys behalfe.

[The texte.] ¶ And when he had called all the people vnto him, he sayde vnto them: Herken vnto me euery one of you, and vnderstande: there is nothyng without a man that can defile hym when it entreth into hym: but the thynges which procede out of a man, those are they that defile the man. If any man haue eares to heare, let him heare. And when he came into the house away from the people, hym disciples asked him of the similitude. And he sayd vnto them: are ye also so greatly without vnderstandyng? Doe ye not yet perceyue that what|soeuer thing from without entreth into a man, it cannot defyle him▪ because it entreth not into his hart, but into the belly, and goeth out into the draught, purginge out all meates

After the Phariseis were with these wordes vnto them priuately spoken, rather put to sylence then cured of their maliciousnesse, he eftsones called all y^e people vnto him. For his pleasure was to haue them all monished of the premisses, leste they shoulde at anye time afterwarde, haue bene by Pharisa[•]|call tradiciōs, withdrawen from the puritie of the gospell. Heare you all (saith he) and vnderstande my wordes. You sawe howe I was accused of heresie or vngodlynnesse, for that some of my disciples dyd eate breade with vnwashen handes, as who saye, he that so eateth, were by suche meate polluted and made vncleane before God. The cleanes, and vncleannesse of manne, standethe not in outwarde, but in inwarde thynges. Neyther canne the soule of manne bee defiled with corporall thynges. Therefore nothyng that is without man, and entreth into the bodie, can make him vncleane before god. But suche thynges as be within man, and cummeth out of hym, declarethe him to bee vncleane.* By this darcke saying, the Lorde Iesus gaue the people occasion diligently to ensearche what was the meanyng of his wordes, and to make them more diligent, he sayd moreouer: whoso hath mete eares to heare, let hym heare: meanyng that the foresayed songe was songen in vaine to the deafe Phariseis. But after the multitude was sent awaye, and he gone into a house, then the disciples desyred hym aparte, to expounde them the parable of the difference betwene the thynges entring in & cumming out of man. Iesus here folowinge then sample of a faythfull, and diligent scholemaister, after he

had gyuen them a litle checke, and by that meanes made them to take better hede vnto his wordes, then did he teache them the misterye, and secrete mealninge thereof. What, sayethe he, are you also, whome I haue specially chosen out to teache other, so voyde of vnderstanding? Trulye ye your selues oughte to haue gessed what was meant by this parable, by so manye as I expoun|ded to you heretofore. Perceyue you not that mans cleannesse and vncleannesse can neuer be knowen by those externall thinges whiche enter into hym? For whatsoeuer entreth in by the mouthe is not conueyed into the harte,^{*} but in|to the stomacke, and anon after into the bely: from thence, yf there be anye thyng that is vncleane and filthy, it is auoyded out into the priuie: so that to the eater euery meate is cleane, because nature purgeth whatsoeuer is here vn|cleane, and filthy.

[The texte.] And he sayed: that whiche cummmeth out of a man, defileth the man. For from within euen from the heart of men, procede euell thoughtes, aduoutry, fornicacion, murther, theft, couetousnesse, fraude, deceypte, vncleaues, a wicked iye, blasphemies, pryde folishnesse• all these euel thinges cum from within, and defile a man.

But those thinges that cum out from the most inward partes of man, be tho that both make and declare him to bee vncleane. The seate of the soule or minde, is in the heart, and in the soule is true cleannesse and vncleane. For this cause he is not forthwith cleane whoso hath washed his handes, but whoso hath a washen, and a cleane harte. Therefore all that cummethe from thence doethe verely declare manne to be cleane, or vncleane. For out of the moste secrete corners of the harte, do yssue euel thoughtes, aduoutry, fornicaci|on, manslaughter, thefte, couetousnesse, gyle, falsehode, vnchast lyuinge, a naughty and an enuyous iye, raylyng wordes, pryde, and folishnesse. The meate whiche is eaten with vnwashen handes, bringeth in none of all these enormites, but they springe euen of the man himselfe, that is to saye, of the harte: and when they once cum out, then doe they playnly declare him to bee vncleane in dede, whose harte is defiled with so manye fylthy vices. If they be kept in and hid, yet is the man neuerthelesse vncleane, in the sight and iyes of almighty God, who throughly seeth the entrayles and bowles of the harte. But yf they fortune to come out eyther by wordes or dedes, then do they not onely testifye that the persons from whome they procede are vncleane, but also many times do defile other mo, whiles that by the eyes, and eares, they enter and crepe into the myndes of the hearers and sears. Wherefore let your chiefe care be, to kepe your harte cleane, and then shall it not skill, whether you eate your meate with washen handes, or vnwashen.

[The texte.] ¶ And from thence he rose, and went into the borders of Tyre and Sydon, and entred into an house, and woulde that no man shoulde haue

knownen. But he could not be hid. For a certayne woman (whose daughter had a foule spirite) assone as she hearde of him, came & tell at his fee[•]e. The woman was a Beeke, out of the nacion of Syrophenicia. And she besought him that he woulde caste out the deuill from her daughter. But Iesus sayde vnto dee: Let the children first be fed. For it is not mete to take the childrens bread and to caste it vnto whelpes. She answered, & sayd vnto him: euen so lorde, neuerthesse the whelpes also eate vnder the table, of the childrens crummes. And he sayd vnto her: for this sayinge go thy waye, the deuill is gone out of thy daughter. And when she was cum home to her house, she found that the deuill was departed, and her daughter lying on the bed.

After these thynges were thus doen, Iesus signifyinge euen by the very chaungeing of place, howe wery he was of the Iewish honouring and seruice, whiche was almoste altogether esteemed by thovseruacion of folishe corporall ceremonies, and coercted within the verye narrowe limites of Iewry: signifilyng

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also how much he desyred to be at large among the Gentiles (where he should be honoured in spirit, and trueth) gat himselfe thence and went into the borders of Tyre, and Sydon, but as a priuie geste because of the enuious Iewes, who by reason they counted the Tyriās and Sidonians for dogges, and abhominable people, woulde not haue suffered him to haue translated and had awaye the doctrine of the ghospell vnto them. Wherfore beyng there, he vsed not to be conuersaunt in open and common places, as he was wont to be among the Iewes, but went into a house, as though he had bene desyrous to kepe hymselfe secrete, and vnknownen. Albeit he coulde in no wise so do. So greatly had the fame of his wordes, and dedes spred abroad, and stretched forth it selfe, euen beyonde the bondes and lymites of Iewrye, as though it had then deuised to ouerrunne the whole worlde. In this wise is the glorye and prayse gotten by leadyng a godlye lyfe after the ghospell, best of all spred abroad, when that of it owne accorde it foloweth hym, who exchueth and shunneth thesame. For a certain woman of Canaan, as this rumour was bruted, and noysed abroad of Iesu, came oute of the coastes of her countrey, and anon conceiuing a greate confidence of hym, hasted her to the place where he was: and being with muche a doe let into the house, fell downe at his feete. This womanne was not of the Iewishe, but of the heathen religion: not a Iewesse borne, but a Syrophenisse. Here thou seest a fygure of the churche whiche anon after should be assembled and gathered together of the gentiles. The Iewes droue Iesu out of theyr countrey: but thys Syrophenisse forsoke her countrey, and wente to mete him. It is but lost labour to cum to Iesu, vnlesse thou haue first forsaken thyne olde vices beyng now familiar, and of houshold with the. Thou must flitte out of thyne owne house, to thentent thou mayest cum vnto the house

where Iesus abydeth. This woman had a daughter at home vexed with an yuell spirite, by the whiche daughter are vnderstand the people geuen to ydolatrie. Wherefore she desyred Iesu that he woulde vouchsafe to delyuer her from the spirit. How muche perfyter was the fayth of this heathen woman, then of the ruler of the synagoge? Iesus because he woulde make the faythe of this woman more apparaunt to all men, shaped her an aunswere as though he had bene of a Ie|wish minde, saying: suffre the children, first to be filled. It is not besemyng that I take the breade of the children, and caste it to dogges. For the Iewes do glory, and make theyr vaunte that they alone be the children of God, and esteme the gentiles, who are of a contrarye relygion to theyrs, for dogges. He calleth the vertue of the ghospell bread, whiche by the heauenly doctrine, and pure faythe, healeth all diseases, and expelleth all kynde of diuels out of menn•s sowles. The woman nothing offended with this rebuke, tourned his woordes into an argumente to obtayne her petition, the whiche he spake (as it semed) because to shake her of that she shoulde make no further suyre and requeste vnto him herein. Thou sayeste very well, sayeth she, Lorde. We heathen people haue not disdain at the Iewes, that they (as children) doe honorably sit at the table of theyr exceding rythe father and eate theyr fyll of the holye loaves. But yet dogges are permitted to eate the crummes whiche fall downe vnder feete from the childrens table. Iesus, as though he had bene ouercum with so great faith, pacience, humblenesse of minde, and con|stancy of the woman, answered, and sayd: By reason of this answere thou obteyneste that perforce, whiche it was not yet tyme for me to geue the.

Get the home, thy daughter is nowe deliuered of the spirite. The woman gaue credence vnto his wordes, and so departed thence with greate ioye and gladnesse, and proued all thinges true, that Iesu tolde her. For she founde her daughter at reste in her bedde, nowe cleane deliuered from any further vex|acion of the fiende. Assuredly the faythe of the mother enforced Iesu to heale the daughter. Assone as the euill spirite is once put to flighte, then folowethe there incontinent, quiet of minde and conscience. For that euer foloweth inno|cency & cleane life. So at this daye the congregacion of godly folkes, resorteth vnto Iesus, and maketh intercession for suche as are no lesse vexed with Ido|latrye, ambicion, wrathe, couetousnesse, and a furious desire to make warre, then yf they were vnder the thraldome of some foule spirite. The Iewes thoughte it not beseming that they whiche a litle before were enforced to doe all mischief at the will and pleasure of diuels, shoulde so daynlye throughe the grace of the gospels, be receyued to the dignitie, and felowship of the children of God: and the cause why, was by reason they perceyued not howe this high preeminence oughte not to bee esteemed by consanguinitie or kinred, but by feruentnesse, and constancye

of faythe, towardes the Lorde Iesu. Christe was promised vnto the children of Israel, and to the posteritie or successours of Albrahim: But they are the posteritie of Abraham which folowethe fayth of Albrahim. They are the children of Israel which require not heauen gates to be opened vnto them for theyr merites sake, but goe aboute violently to entre in by force of an euangelike faith. For Israel is as muche to saye in the Hebrue tongue, as a man strong or valiaunte againste god. For when the Gentiles (who before tyme were blemished wyth all kindes of vices, and had no good dedes at all, whereby they mighte make anye iuste title or clayme vnto the kingdome of heauen) were by the iustice of God cleane excluded and shut oute: then brake they in by the windowe of mercye, and made themselues a waye in by constaunte faythe, as it had been with some toole or weapon, violentlye breakynge vp the walles of the same kingdome. The time was not yet come that they shoulde be openly called to the felowship of the kingdome of heauen: but yet the Lorde maketh many foresignes of theyr vocacion, as one desirous to preuente the thing, whiche he chiefly desireth.

[The texte.] ¶ And he departed agayne from the coastes of Tyre and Sydon, and came vnto the sea of Galile, thorow the middes of the coastes of the ten cities. And they brought vnto him, one that was deafe & had an impediment in his speache. And they prayed him to put his hande vpon him. And when he had taken him aside from the people, he put his fingers into hys cares, and did spit and touched his tongue, and loked vp to heauen, and syghed and sayde vnto him: Ephat, that is to saye, be opened. And strayghtwaye his eares were opened, & the string of his tongue was lewsed, & he spake playne. And he commaunded them that they should tel no man. But the more he forbad them, so muche the more a great deale, they published, saying: He hath done al thinges well, he hath made both the deafe to heare and the dumme to speake.

After this sede was priuely, and as a man would saye, by stealth, so wen amonges the Tyrians, Sydonians, and Cananites, the Lorde reculed, and wente agayne vnto y^e lake of Galile: leauinge Sydon, and passinge alonge by the countrey of Decapolie or ten cities, wheras before he healed a man vexed with a spirite. And when he was hither cummen, they brought him a pitifull sight, that is to wete, a manne bothe deafe, and dumme. For he muste nedes be dumme, whoso is of nature deafe: But more miserable is his deafenesse, which lacketh meete eares to heare y^e worde of god. He is worse dūme, who hath no

tongue to confesse his owne filthie liuing and gods merc^e. By the hearing of fayth, beginneth our saluacion: and by confession of mouth, is the perfec|cion of soule healthe. The Iewes albeit they dayely hearde Iesus

speakinge, yet they hearinge hearde him not, because folowinge then
sample of a serpente called an Aspike, whyche stoppethe her eares againste
the voyce of the wise en|chaunter, they woulde geue no credence vnto
suche thinges as they hearde. And therefore had they a tongue to backbyte,
and make yll reporte: but none at all to professe the holsome faythe of
Christ. But what shall this sely poore wretche doe, who hath neyther tongue
to desire the Lord to geue him health, nor eares to heare that voyce of
Iesus, whiche reysseth to life euen the deade? Other that had bothe tongue
and eares holpe him. They brought him vnto Iesus: they besought him of his
gracious goodnesse, to vouchsafe to laye his hande vpon him. So pleseth
it the moste mercifull lorde to helpe sin|ners, euen at the contemplacion of
other mennes faythe. The christian no|uice is broughte vnto Iesu. He hath
made an ende bothe of yll doinge, and naughtye speakynge: but yet hath
he not learned to dooe well: Yet hath he not learned to confesse the
goodnesse of the ghospell. For howe can he so doe vnlesse Iesu laye his
hande vpon him? Men do but laboure in vayne yf Iesu put not to his secrete
power and vertue. The lorde coulde euen with the bare worde of his
mouthe, haue easlye healed this deafe and dumme felowe: but this fourme
of healing was set out for our enstruccion. For like as y^e wordes of Iesus are
moste commonlye parables or misteries: euen so be many times his doinges
too. He toke him by the hande & led him aside from the multitude of people.
Safe is he whomsoever Iesus hath taken, and seuered from the ruffling of
this troublous, and vnquiet worlde. Then put he his fingers into his eares,
and touched his tongue with his spittell. Nowe is health verye nere when
Iesus by vertue of his spirite (whiche is the finger of god) vouch|safeth to
touche the eares of our minde, when the spettell of heauenlye wisel|dome
(whiche is himselfe) cumminge out of the mouthe of the higheste father,
dayneth to touche the tongue of our soule, to thentente that all godly
thynges maye rellise and sauour vnto vs. For without this humour, there is
no tast: and if mannes spettell be fautie, then maketh it a wrong iudgemente
in tasting. This spettell dothe not onelye leuse the tongue, but also open the
eyes of the blinde borne person, as often as it is mingled with earth, and the
eyes are ther|withall anoynted: wheras the spettell of the Philosophers, and
the Phariseis, doethe rather put out the eyes altogether. As Christe did, so in
manour doe the teachers of the gospel. They take men and leade them away
from the mul|titude, when they call them backe from the brode waye (by the
which verye many walke vnto damnacion) to the felowship of the litle flocke
of true Christil|ans. They put their fingers, into theyr eares, when
perswadinge them to put no trust in thinges transitorie, they styrre and
exhorte them to embrace the hea|uently doctrine. They laye spettel vpon
their tonges, when they exhorte men to professe the Euangelike and
Christian fayth.

They lay on their handes, when they geue the holy gost to them that be
baptised: by whome theyr sinnes are taken awaye, and innocencye is
confer|red. But the teacher doethe all this in vaine outwardlye, excepte
Christe worke within and sende downe his godly vertue from heauen. Iesus

willing to shewe vs as it were certayne fygure hereof, when he had taken the man

and firste put his fingers into his eares, and then spitte on his tongue, he lifted vp his iyes to heauen, and sighed. This sighing came not of anye mistruste to cure the manne, but was a passion or poynte yf him that greuously bewayled mannes calamitie.

For what thinge is more iniserable and wretched then they, whose inwarde eares are so occupied and encumbred with worldly lustes, that they cannot heare the worde of God? Whose tongue is so entangled, and inferred wyth naughty affeccions, that they sauour not of heauenly thinges, but are alto|gether dumme to confesse theyr owne sinfulness, and dumme to set out the mercy of God? Therefore the sighinge of Iesu, putteth vs in remembraunce in what case we were: but his loking vp into heauen, taketh away desperacion shew|ing vs from whence cummeth out ready succoure, and also whom we ought to reckon our selues bounden vn•o▪ that we, whiche had before open eares to heare detraccions, ribaudry, fond tales, Pharisaicall doctryne, opinions of Philosophers, and the suggestions of the diuell, haue nowe the same opened, to heare the heauenly doctrine of the ghospell: and that, we whiche had before our tongue so infected with the spettell of the fleshe, that we lothed the deli|cate foode of the heauenly Philosophie: so tied with the diuels bondes that we coulde neyther knowledge our offences, nor sette out goddes glory: do now confesse howe nothyng is due vnto vs for our desertes but onelye hell: and howe it cummeth whollye of the bounteous goodnes of God, that we be chosen bothe to the name, and also to thinheritaunce of the children of God. Wherefore let the prieste inlyke manour rather mourne, then rage againste other mennes sinnes: rather sorowe, than be angrie. Neyther lette hym challenge vnto hymselfe the power to geue absolucion: but loke vp to heauen, confessinge,* and testifyinge thereby, that all that euer is doen through sa|cramentall rites, and ceremonies, is done by goddes power alone, and not by mannes. Iesus sayed vnto the man: Ephata, whiche woorde signifieth in the Hebrewe tongue, be opened: And by and by of his worde there ensued a vertue. For anon his eares were opened, and the bande of his tongue was lewsed, and he spake redily. They had open eares, who after the lorde saied vnto them (come after me) forsoke all that euer they had and folowed him. They had a readye tongue, which after they had receyued the holy goste, spake with sundrie languages the wonders of god, and aunswered the rulers charging them that they shoulde not from thenceforthe be so hardye, as to preache the name of Ie|su, on this wise: whether we oughte rather to obey god then men, iudge you. These thinges were doen aside from the people. For we muste not make a wic|ked

multitude witnesse bearers of out firste professing of the gospell, leste they haue in derision, that they as yet beleue not.

Therefore Iesus charged them they shoulde tell nobodye hereof,* not for that he woulde not haue his miracle disclosed and knowen, but because the thinge selfe dothe beter declare the power of god, then any publycacion, or set|tinge forth of man. They all knewe this deafe & dum person. Nowe he hearde, & had his conge at will. And so did he blase, euen when he spake neuer a woorde of the mattier, the greate benefite receyued of Iesu. Further, Iesus was in this world conuersaunte vnder the shape & likenes of man, because he woulde enstructe menne, and teache them what they shoulde doe. What thinge soeuer

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a manne dothe that is excellence, and prayse worthy, lette him couete to haue no wordes made thereof, to thentente that maimes glorye maye be vtterlye suppressed, and onely goddes glory aduaunced. It is ieopardy to magnify and ertoll manne, but the power, and goodnesse of God, is euermore moste worthely praysed. Albeit neyther is the glorye and prayse of man (if anye be due vnto him) cleane suppressed: Yea oftentimes the more it is auoyded, the more it folowethe. But a christian teacher muste be of this mynde, to desyre, as muche as in him lyeth, to be knowen to god alone: and in so doing, he is the more wor|thy to be praysed to euery body.

For whoso destrethe glory and prayse among men, thesame in that he is so desirous therof, deserueth to haue none at all. Wherfore in that Iesu for badde them whiche broughte the dumme manne vnto him, to tell anye bodye what was done, he thereby more prouoked them to publish, and tell it abrode to all menne. And so muche the more had they his greatnesse, and excellencie in admil|racion, because that he, who bothe was able to doe, and wrought in dede suche feates among them, did not onely not require of them anye mede or rewarde for his laboure, but also woulde not somuch as take the fruicion of that glorye and prayse, which he moste worthely deserued, for so notable a miracle. But as it is the propertie of him who is beneficiall in dede, to require no prayse for hys benefite: so is it agayn the part of a thankfull persō, so much the more earnestly to render hartie thanks, because the authoure of the benefite loketh for none at all. Therefore those felowes reported euery where of Iesu, saying: He hath done all thinges well,* and hath restored to the deafe theyr hearing: and to the dumme, theyr tongue, and speache. This praise is agreeable to none, but to god alone. No earthly manne doeth all thinges aright. All the miracles that Iesu wrought, were vndoubtedly our benefites: whiche miracles if a man wey and pondre after the outward apparaunce of corporall thynges, in dede there were many of them, that farre passed this, wherewith he made the

deafe to here, and the dumme to speake. But according to the spiritual meaning hereof, the sūme of a christen mannes felicitie standeth in this poynte, that with his eares he may heare the wordes of the gospel, and then with his tongue, vttre, & speake what he hath learned, and geuen credence vnto▪

¶ The .viii. Chapter.

[The text.] ¶ In those dayes when there was a very greate companye, and had nothing to eate, Iesus called his disciples to him, and sayde vnto them: I haue compassion on the people because they haue nowe bene with me thre dayes, and haue nothing to eate, and if I sende them away fasting to theyr owne houses, they shall faynte by the way. For diuers of them came from farte. And his disciples answered him: where shoulde a man haue bread here in the wilderness to satisfie these? And he answered thē: Howe many loaues haue ye? They sayde, seuen. And he cōmaunded the people to sitte downe on the ground: And he toke the seauen loaues. And when he had geuen thanks, he brake them and gaue to his disciples to set before them. And they did set them before the people. And they had a few small fishes and when he had blessed, he commaunded them also to be set before them. And they did eate and were sufrised, and they toke vp of the broken meate that was left, seuen baskettes full. And they that did eate were about fower thousand. And he sent them away.

T He Lord Iesus exhorteth his disciples by diuerse ensam|ples, to continuall beneficence and well doynge, the chieffeste parte wherof is to feede the ignoraunte people wyth the doctrine of the ghospell. Therefore he repeteth then sample of feadyng, because the thyng so ofte tymes prynted in theyr mindes, should in no case out of memorie. For it for|tuned on a certayne season, that a greate multitude of peo|ple, came vnto hym to wyldernes, bryngyng with them many sicke folkes, payned with diuerse diseases. The moste gracious Lorde cured all theyr corporall sicknesses, and fedde theyr soules with the heauenlye doctrine. And by reason he was so readie to do good, he so wan the hartes of the multitude, that they could by no meanes be seuered from hym.

And whiles theyr myndes were wholelye fixed vpon the kyngdome of God, they remembred not to make prouision for vitayles, in somuche that when theyr bodies were healed, and their soules fed, they were in great daunger to sterue for hungre.

Assuredly hunger is a sore thing, especially when it chaunceth among a multitude. Iesus mindyng to teache the apostles by dede selfe that suche shall want nothing, as cleaue vnto hym by sincere fayth, sayed vnto them: I haue compassion vpon this multitude. For lo, they haue been with me nowe this three dayes, and haue nothyng to eate. If I sende them awaye fasting as they be, it is ieopardie leste they faynte, and tyar by the waye, before they gette home. For sum of them came a greate waye hence. By these wordes Iesus prouoked his disciples to attend vnto the miracle, whiche he purposed to worke. Howelbeit they being yet rude,^{*} and ignoraunt, had cleane forgotten howe that before he had fedde a greate numbere of people with fiue loaues, and two fishes: and therefore answered in this wyse: Where shoulde a man haue breade here in wil|dernesse to satisfie so great a multitude, and so houngrye withall by reason of two dayes fastinge, althoughe there lacked not money ynough to bye it? Here thou hearest an answeere of forgetfulnesse, and distrust.

Iesus asked them agayne: howe manye loaues haue you? They loked v|pon theyr vytayles, and aunswered, seuē. Doubtlesse this was the true Euan|gelike breade, not of barly, but of wheate, like as were the loaues before mencioned, wherwith the chyl|dren are fedde, whiche is not caste to dogges. Barlie hath in it his proper fioure, but couered with a rough huske, or couering.

The fiue bokes of Moyses called the Pentatenche, haue also in them a spiritu|all vnderstanding, but thesame is wrapped, and couered with darcke figures. The nūbre of the loaues was multiplied, but the couering was taken awaye, in token that grace was encreased, and ceremonies diminished.

Nowe whereas the disciples thought that these vitayles would not haue been sufficient for so greate a multitude of people, Iesus, that notwithstāding, commaunded them all to sitte downe vpon the grounde. It is a blessed feaste where the hungrye multitude sitteth downe at Iesus commaundemente. That is doen, whensoever the people desirous to heare goddes woorde, cum to the temple, there to heare Iesu speaking by the mouth of a good preacher. For many do cum with no more deuocion to the sermon, then the common sorte be wonte to goe vnto the stage, there to beholde a playe or enterlude, of sum vn|ghostly mattier. He that will haue his belye filled with the loaues of Iesu,

must sitte downe, and that vpon the grounde. He muste cum hither with quiet affections. They de•erue not to be fed with this meate, whiche lye all at pleasure in the beddes of the Phariseis, and Philosophiers doctrine. O thou that arte but yearth, and ashes, why art thou proude? why art thou puffed vp with vayne glory, by reason of thy vayne philosophy? why puttteste thou

confidence in these things,* wherin is no safetie? Knowe thy selfe: Humble and caste downe thy selfe vnto the grounde from whence thou camste. Let all fleshely lustes bee settled, and quiet in the: and then shalt thou be filled with Christes meate. All this that I speake of was doen. The whole multitude sate doune vpon the grounde. Beholde now, and marke me well what Iesus doeth. He toke the se|uen loaues, and to shewe that all cummeth of God, whatsoeuer conduceth vn|to mannes saluacion, he lifted vp his iyes to heauen (for there dwelleth the fa|ther, of whom he commaunded this breade dayly to be craued) and gaue hym thanks: not takynge vpon him as of himselfe, the authoritie of this ministel|rie, leste pure manne shoulde take ought vpon him. For he might iustly haue taken vpon him this auctoritie, as equal with the father (albeit concerning al|so his diuine nature whatsoeuer he is, or hathe, he is debtour for thesame, vnto the father) but thensample that he shewed, was more expediente for our enstruccion.

After he had geuen thanks, he brake the loaues, and being broken, deliuered them vnto his disciples: that euen as they receiued them, so shoulde they sette them before the people. Mannes wordes are not pythy and effectuall, excepte they be handeled before, with Christes handes. Thou haste eloquence: Thou haste knowleage in pilosophie: Thou haste a good witte: thou haste know|leage in holy scripture, in the lawes ciuill, and canon: whatsoeuer thou haste, firste deliuer it vnto Christes handes: let him blesse, and halowe it: lette hym breake it: and then do thou minister thesame vnto the people: not as thyne owne, but as receyued and deliuered of him. For there are some, whyche breake the bread of holy scripture not as they ought to do, writhing and wresting it to the lustes of man, and not to the wyll and pleasure of Iesu. For Iesus doethe so breake it, that the hungry multitude maye be fylled, and not that the ambil|cion, and couetousnesse of prynces maye be therewith bolstred, and maynteyned. Whoso teacheth the ghospell for gayne, or for to get glorye, and prayse of mā, or els for any other worldly affeccions, the same receyueth not loaues broken of Christ. Therefore in preaching the worde of God, and Christes ghospell, let vs folowe his disciples. As Christ commaunded them, so did they set the loaues ready broken to theyr handes, before the multitude.

Here some manne will saye: what, is there no meate? Is it onely a breade feaste? There must not be muche added vnto the loaues of the ghospell. There is nothyng of more vertue and efficacie: nothyng more swete and pleasaunte in tasting then they are: And yet through the bounteous liberalitie of the feast maker, there are added vnto thesame a fewe small fishes. Paraduventure the al|postles will put hereto certayne epistles, howbeit theyr puttinge to will not be muche, & a very small matier or trifle, in respecte of the euangelike prouision. This addicion was permitted for the lothsomnesse of certayne persones: but we must require it no more. We oughte to contente our selues with the meate alreadie prepared, leste yf any would styll put to of his owne prouision whatsoeuer hym lustethe, it shoulde then become the feaste of menne, and not of

Iesu Christ. For Iesus did lykewyse halow these litle fishes, albeit they were but few, and small, and commaunded them to be set downe before the people, whiche thing yf he had not doen, they should not haue been set before them at all. Do not h^o•e complayne of the frugalitie, and slender prouision of meate: els if thou wil^o• permit the knackes and iunckettes of the Rhethoricians, the royall dishes of the Philosophers, and the vnsauerie potage of the Phariseis, to be serued in, then shall it be ieopardie, leste the bread of the gospell sauer not vnto the mouthe that is infected & brought out of taste with so many sortes of diuerse meates. Now that we may depart with full bellies from this euange|like feaste, let the teachers do as the apostles did, and likewise the people, as did that multitude. What did the apostles? As they receiued this meate of y^e lorde, so did they set it downe before the people▪ without any doubting, or reasoning. The multitude was also quiet, and receiued it without murmuryng & grud|geing against theyr ministers, and toke well a worth whatsoeuer was geuen them. And so in conclusion, besides that euery one of them had ynoughe, there were also seuen bas^o•ettes fylled with the meate that remayned when euerye man had eaten his fill.* Moreouer the people (whiche a manne may more mer|uayle at) that were satisfied and filled here with, drue almost to the numbere of fower thousand persons. Certes this was the largesse of goddes worde and the ghospell. Whensoever there cummeth a proud teacher furnished with no small prouision and furniture, as well of liberal sciences, as of other good lear|ning, lawes, and constitucions, so that he hath in all thynges excedyng greate skill and knowleage, crying ofte that he shall not haue tyme ynough to pro|secute his matier, that his audience is not receyuable of so high misteries, that he is drowned with copie of matier, and standeth in doubt where he maye best begin: Do not we see it cum to passe that his audience departeth away hungry? muche lesse then remayneth there ought, when the feast is ended.

But of this frugall, and sparing feast of Iesu, there are lefte seuen baskettes full of broken meate, vnspent. The aboundaunce and plenty of the euangelike feast, standeth not in the multitude of sciences, as it were in sundry kyndes of meates so many in numbere, that the sight of them will take away a mannes appetite, and prouoke hym to lothsomnesse, nor in sauces made of the mengling together of all manour of humayne and secular learnynges, but in the vertue of the worde deliuered vs of god, and truly ministred without any fraude, or couine. When Iesus had thus fed the people,* then he sent them away. This is also sumwhat, happely to depart from the feast or banket of Iesu. So are they sent away, who render him hartie thanks: who laye vp his benefites in theyr soules, and there digeste the meate whiche they haue receyued: who after they be cum home (their

bodies beyng now, as it were well fedde) do by good workes doing, practise suche thynges as they haue learned.

[The texte.] ¶ Anon he entred into a ship with his disciples, and came into the partes of Dalmanutha. And the Phariseis came furth, and began to dispute with him, sekinge of him a signe from heauen, tempting him. And when he had sighed in his spirite, he saythe: why doth this ge|neracion seke a signe: Uerely I saye vnto you, there shall no signe be giuen vnto this gene|ration. And he left them, and went into the shippe agayne. And departed ouer the water.

These thynges so doen, Iesus forthwith departed thence, and hasted an other waye. The heardman muste neuer be conuersaunt with his flocke, but when it is to be holpen. He hath healed the sicke, taughte the people, and fedde those that were in ieopardy to perishe for hungre. After all these benefites sti●●

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to tarrie with them, semeth to bee a pointe of suche a one as loketh for summe thanks or gramercies. The necessitie of the multitude, whether it be bodily, or ghostly, is by all manour of meanes to be holpen: but the nature of y^e people is suche, that for the least good tournes of all, they are wonte to geue moste hartie thanks. It is the smallest benefyte that canne be, to feede and nourishe the body: it is a greater to heale it, and the greatest of all to heale and feede the soule, with holy doctrine. None of them made him a kyng for the doctrine that he preached▪ & the diseases he cured: But for meate, they gaue him a kyngdome. And leste they woulde nowe haue done the like agayne, he departed straighte wayes from them,* and takyng with him his disciples (whom he chose because they shoulde alwayes accompanye him) he toke ship, and so came vnto the coastes and borders of Dalmanutha or Magedan. And that the vnbeliefe of the Phariseis may the oftener appeare, they came likewyse hither out of theyr coun|tre, not to be healed, but to pike quarels. For they had enuy at his miracles, and enuied also the people whiche were holpen with so manye of his benefytes. For this cause they began to reason the mattier with him, as though the mi|racles which he shewed,* had not been wrought by the heauenly power, because they were (as they sayed) but base, and after a common cast. Wherefore in case he would haue them, being men far aboue the commune sorte, and as you would saye, heauenlike felowes, to beleue in hym, they required hym to shewe some signe from heauen, as Moyses obteyned Manna from thence: and Helye brought to passe by his prayers, that fyre sodaynlye discended from thesame place, and consumed both the burnt sacrifice, and the wood,

and to be shorte, al the water that was in the trenches or cesternes by the altare.

The Lorde knowing right well that whatsoeuer he had done, they would haue had a quarell to him therfore, for if there had been any wonderfull signe or token shewed thē from aboue wheras the princes of darkenesse do raigne, they might with much more apparaunce of trueth, haue ascribed it vnto Beel|zebul, then those thynges whiche they saw with theyr iyes, hearde with theyr eares, and handled with theyr handes, chiefly because it is a commune practise among the experte in arte Magike,^{*} to cause sodayne showers, and dasshes of rayne, thunder, lightnyng, hayle, and tempest: the Lorde, I saye, perceyuing this, sighed in his spirite, shewyng thereby how wofull he was for theyr so ob|stinate vnbeliefe. And as though he had been in a fume, and chafed with anger, spake vnto himselfe on this wife: What a froward nacion is this, whiche aflter so manye miracles sene,^{*} yet neuerthesse requireth a signe, as though she had neuer sene none before? Then he tourned him to the Phariseis, and sayed: Of this one thing, I assure you: there shall no signe be nowe geuen vnto this nacion, the whiche onely to tempt me, she requireth from heauen. But she shall haue a signe geuen her that she loketh not for, from beneath. And it shall bee the signe of Ionas. For this Ionas after he was swallowed vp the space of three dayes, and beleued to haue been dead, was deliuered againe out of the whales bely, when no man thought it: euen so the sonne of man after he hath been hid about thre dayes space in the belly of the earth, shall rise vp alyue agayne, con|trary to all your expectacion and wening.

^{*}When the Phariseis vnderstode not these wordes, Iesus departed from them, as from desperate persons, and retourned vnto the shippe, and so passed ouer the water: Thus the Lorde Iesus desirous of mannes helth, ofte times

chaungeth place, not seking for sacrifices, wherof he had long agoe his fyl, but true faith. This scarcely found he in the worlde, but yet euery where rather then among the priestes, Scribes, Phariseis, and head men of the people. So yll doth the faith of the gospel agre with thē, that haue the world at will.

[The texte.] ¶ And they had forgotten to take bread with them, neyther had they in the shippe with them more then one loafe. And he charged them, saying: take hede, beware of the leauen of the Phariseis, and of the leauen of Herode, and they reasoned among them selues, saying: We haue no bread: and Iesus knewe it, and sayth vnto them: why take ye thought because yē haue no bread?

perceyue ye not per neyther vnderstand? haue ye your eares yet blynded? haue ye eyes and se not: And haue ye cares and heare not? Do ye not also remember when I brake fyue loaues, among fyue thousande men? How many baskettes full of broken meat toke ye vp? They sayde vnto hym, twelue. When I brake seuen among fower thousand, how many basketes of the leauing of the broken meate toke ye vp? They said, seuen. And he sayde vnto them: howe happeneth it that ye do not vnderstand?

Here, as they sailed, the disciples called not to remembraunce how they had forgotten to prouide themselves of breade. For they hadde but one loafe with them in the shippe. Iesus perceiuing howe they were carelesse by reason of forgetfulnesse, and not for the faith they had in him, gaue them warning therof, and by that meanes caused them to be carefull afreshe: Albeit this their carefulnesse came not so muche of distrust, as it did of an humaine negligence, and forgetfulnesse.

For hauing theyr myndes wholly fixed vpon the woordes and deedes of Iesu, thei hadde no remembraunce of breade: and it was expedient for vs that they so oft tymes forgatte howe a greate numbere of people was suffised with fyue loaues, to thentent it shoulde the deplie be fastened in oure mindes howe those persones shall wante nothyng, who with pure harte and mynde, continuallye cleaue vnto Christe. That shippe is sufficientlye prouided for, that hathe in it that one loafe, which is Christe Iesus. Wherefore his pleasure was to sturre vp this carefulnes in them, because he woulde heale them therof. And for this purpose, he gaue them a charge saying: Loke diligently that you beware of the leuen of the Phariseis, and of Herode. This worde leuen (which thei hearde, but wiste not what he meāt therby) caused thē now when it was to late, to be carefull, & take thought afreshe, howe they shoulde make prouision for vitales. Therefore they began to whisper, & saye softly: we haue no bread. For one thyng brought another into memorye. After they hearde him once make mencion of leuen, straightwayes it came to their remembraunce that they had forgottē to bye themselves bread. Of this matter they talked softly one to another, as though thei had made a faute through forgetfulnes, because they bought no breade. Howbeit this forgetfulnes pleaseth Iesu very well, whensoever through the great desire we haue of heauenly thinges, we forget corporall & worldly matters. They feared lefte they shoulde haue bene checked for their negligēce: but thei were rebuked for their vaine & superfluous carpe & care. Wherefore, saith the lorde, doe you thus reason the matter among youre selues, beyng carefull because you haue no breade? Haue you as yet, after I haue enstructed you with so many preceptes, taught you with so many ensamples, & so ofte warned you, no perceuraunce & vnderstanding at all? Are your hartes yet blynded? and be you in case, that you haue eyes and see not? eares, & heare not? Do you not at the leaste wyse remember the thing whiche

was wise done, of late before your eyes? You sawe, not long ago, howe fyeue loaues broken with my handes, and dealte of you, suffised fyue thousand peo|ple, in suche wyse that euery body had his fyll. And howe many baskettes full of broken meate dyd you then take vp? The sayd, twe•ue. Afterwarde, whan seuen loaues lykewise suffised fower thousande persones, howe many bas|kettes fylled you with the reuersion, and meate that was lefte? They aunswelred, seuen. Then sayde Iesu: howe then chaunceth it that sithe you haue bene so oft and manye waies taughte, you doe not perceyue howe this care for your foode and liuing is superfluous: and that the monicion whiche I gaue you of the auoydyng the phariseis and Herodes leuen, pertaineth nothinge at all to bread, but to thesche wyng of theyr doctrine, leste you be likewyse deceiued as they deceyue many a one. A very small piece of leuen maketh al y^e dowe sower, or sauery. If the leuen be naught, then is all the dowe marde. They make a shew and semblant of godlynes, notwithstanding they be very farre from true godlines: and they dissent in opinions among thēselues, wheras both of them dooe shamefully erre, and be out of the way. For the Herodiās do many times erre by reason they be ignoraunt in holy scripture, beleuing not that the bodies shall rise agayne: and all is because they beleue nothing, but what they se with their eyes: The Phariseis, although they haue the scriptures at theyr fingers ende, yet blinded with euill lustes and desyres, doe withstande true godlynes. You muste be chiefly ware of their doctrine, leste both youre selues be infected therwith, and also other mo hereafter, by the contagiousnesse of your infection. But embrace you the breade made sauery with the leuen of the Gospell, that you maye likewise distribute this pure bread to other.

[The texte.] ¶ And he came to Bethsaida▪ and they brought a blynde man vnto hym, and desyred hym to touche hym, and he caught the blynd ma•ue by the hande, and led hym out of the towne, and when he had spitte in his •yes, and put his handes vpon hym he asked hym yf he sawe ought. And he loked vp, and sayde: I see the men. For I perceyue them walke as they were trees. After that, he put his handes againe vpon his •yes, and made him see, & he was resto|red, and sawe euery man clerely. And he sent hym home to his house, saying: neither go in|to the toune, nor tell it to any other.

In the meane while they arriued, and came to Bethsaida, and behold howe euery where is ready matter and occasion ministred to shew mercy. Here in a certaine strete, they brought hym a •lynde manne, and desired him to touche him. This blynde body desyred nothing hymselfe, but intercession was made for him, by other men. No man desyreth health of the Lorde Iesu, but suche a one as he toucheth. For the first touche bringeth a man to the knowlege of himselfe. This man was not pore blynde, or a littell appayred,

and decayed in sight, but as bysome as was possible to be. They y^t be so blind, haue neede to be ledde to Iesu by other men, whiche by prayer maye procure them theffec|tuall touche of his holy hande. Iesus, who coulde with a becke haue healed what blynd manne soeuer hym luste, restored hym not by an by to his sight, be|cause he woulde vnder a figure, shewe his disciples how muche a do it is, ere suche persons can be brought to the knowledge of the truethe as of long tyme haue continued in theyr errorrs. Suche a blyndnesse was the blindnesse of the Painims and Gētiles, who so many hundred yeares, embraced the wurship|pyng of Idols, in steade of great godlynes. Suche a one also was the blind|nes of the Iewes, whiche coulde not be made to forsake the supersticion recei|ued of theyr elders whereunto they had so many yeares accustomed.

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Therefore when the Bishop and preacher of Gods worde, shall chaunce to mete with suche a blinde man, what muste he do? marke what Iesus dyd. Firste he toke the blind man by the hande. O blessed guide: but whyther dyd he leade hym? he lead him out of the towne. That manne setteth before his eyes the worste ensample or patarne that cā be, whoso foloweth the trace and step|pes of the multitude. They fauour themselues to theyr owne perill, that saye thus: I do not this thyng alone. Euery man doeth so, as well as I. I hadde leauer playe the vnwyse manne with the multitude, then be wyse with a fewe. Suche as are blynd, are diuerse wayes in ieopardy, so lōg as they be among company. They are laughed to scorne: they are runne vpon: they runne, and strike against other: they are thruste out of place, and haue manye a fall. Therefore firste of all the blind manne must be leade out of the place, whereas much company and resorte of people is. He walketh now safely that hath such a guide. What did the Lorde moreouer? he spit in his eyes, and then putte to his handes, and touched them. Neither were his eyes, yet opened: so great was his blindnesse. Then Iesus asked him whether he sawe ought. As he had spol|ken the worde,* the blynd man lifted vp his eyes, conceiuing as it were sum ly|tle hope to be restored to his sight, and sayd: I see men walkyng like trees. They that haue not yet perfite|ly receiued the light of the Gospell, whatsoe|uer they see in this worlde, seemeth muche greater then it is in dede. They see a ryche man, he semeth a plane tree. They see an heade officer or a prince: they thynke they see an Apple tree, or a Cypresse tree.

They see a stoicke philosopher, with a greate bearde, or a Pharisey trimmed with brode hemmes and phylacteries: they beleue he is a fygge tree. Nowe if their eyes were clensed, and thinges would shewe and appeare vnto them in their propre lykenes, and as they be in dede, then shoulde they perceyue what maner of trifles, and vanities, suche thinges were, as semeth so greate vnto hym, whiche is halfe blind. But the Lorde who quencheth not the smokyng flaxe,* nor forsaketh him that hath but halfe a syght vntill he

seperfitly, dyd eftsones put his handes to the blynd mans iyes, and foorthwith he began to haue a clearer sight, and at the length attayned suche perfitenesse therof, that he sawe all thinges clearely.

Blessed is he who hauing the iyes of his harte lightned by Christe, seeth euery thyng plainlye. Unto hym those thynges seame leaste, whiche vnto the worlde appeare greatest. Unto hym those thynges seme fowle and filthye, that make the goodlyest shewe vnto the worlde. Unto hym those thynges ap|peare greatest, whiche seme vyle and nothyng worth vnto the same. Who|soeuer thou be that art a teacher of the Gospell, despyse not the weakenes of them whiche are newe beginners in learning the phylosophye and doctrine of the gospell. At the firste time it is ynoughe for them to be brought out of y^e towne, that is to saye, to haue departed from their olde synnes. Then must the doctrine of the gospell be straight wayes put foorth, and preached vnto them whereby their iyes maye be lightened: and first of all the rudimentes, and first principles of the euangelike perfeccion are to be taught, vpon the professing wherof, suche as entre into Christes religion▪ and be nouices of the same may receiue the sacrement of baptisme. Anone after, there muste be taught them a more secrete and pithy doctrine, whiche shall make them to see, and perceyue euery thyng clearly. These thinges shall the ministers of Iesus Christe doe.

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But Iesus himselfe wyll vouchesafe to touche the blynde mans iyes, with an hyd and secrete vertue, that he maye receyue his sight agayne.

*After the Lorde had done this good dede, he had the man retourne home to his house, forbydding hym to tell any bodye what was done. As ofte as he commaundeth any fac●e of his to be conceled, he teacheth the priestes thereby howe they ought not to seke for any prayse and glorye amonge menne, yf they haue done any thyng well, and prayse worthy, in the ministracion of the ghos|pell. Agayne if at any tyme he commaunde his facte to be publyshed and tolde abroad, it is a monicion for hym that is healed of his synnes, bothe to knowelledge his owne filthynes, and also to displa●e and set out the goodnes of god, vnto whome onely he is a debtoure, for that he is chaunged, and made a newe man. Nowe to retourne into his owne house, is nothyng els, but after the time he hathe once receiued grace from heauen, not to forget what he was before, & to what inconuensence he shall fall agayne, yf he be not preserued thoroughe the grace and beneficial goodnes of almighty God. If it chaunce him in his retournyng homewarde to cum into any towne, that is to say, among a sinful and a wycked multitude of people, whiche will rather laughe Christes religion to scorne, then beleue in Christe, there ought he not vndiscretelye to bable out the misteries of our fyrst profession.

Iesus sayde vnto hym: goe vnto thy house, and if thou enter into any towne, tell no bodye. He healed one before, whiche was bothe deaffe, and dumme. The same felowe heard the worde of the Ghospell, and spake redilye.

Nowe hathe he healed a blynde man, who notwithstanding his sight be good and perfite, yet is he commaunded to kepe sylence amonge vngodly persons & synners, forasmuche as when he is cum home, the thyng it selfe shall open the myracle to suche as knewe hym blynde. For there is a tyme when it behoueth a man to professe the mysteryes of the ghospell. Agayne there is a tyme when it is better to concele thesame.

[The texte.] ¶ And Iesus went out, and his disciples, into townes that belong to the •itle, called Cesarea Philippi. And by the waye, he asked his disciples, saying vnto them: whom dooe men saye that I am▪ And they aunswered: some saye thou art Iohn Baptiste, and some saye Helyas: agayne some saye that thou arte one of the numbre of the Prophetes. And he sayde vnto them▪ But whome saye ye that I am? Peter answereth and sayeth vnto him. Thou acte very Christ. And he charged them that they •oulde tell no manne of him. And he began to teache them howe that the sonne of manne muste suffer many thynges, and be relproued of the elders, and of the hye Pristes, and Scribes, and be killed, and after three dayes, arise agayne. And he spake that sayinge openly. And Peter toke hym asyde▪ and began to chide hym. But he tourned aboute, and loked on his disciples, and rebuked Peter, saying: Go after me Satan, for thou sauer•st not the thinges that he of God but the thinges that be of men.

Nowe maketh he a triall howe muche his disciples haue profyted ghostly, prouing whether suche thynges be done in them spiritually, as in other haue bene wrought corporallye, and by darke fygures. Therefore he departed from Bethsaida, & went in company with his sayd disciples to y^e litle tounes belongling to the cite of Cesarea, surnamed Philippi. As he wente by the waie, he aslked them what the people supposed of hym. For nowe after so manye mylacles wroughte, euen the common sorte ought to haue conceyued some maruaylous great opynion of hym. Iesus was not ignoraunt what the comlmon opynion was of hym: but his intende and purpose was, to shewe vs

whiche is the true euangelike faith, that saueth the faithfull: & howe muche it di••ereth from the inconstante, and variable opinion of the common people. Whom (saythe he) do men saye that I am? The disciples answered plainly, as they had hearde. Some men ({quod} they) suppose thou art Iohn Baptist, who is relyued again. Other some take the to be Helye the Thesbite, whose

cōming was promysed by Malachy the Prophete. And agayne other there are, whoe thinke not that thou art Helie,* but some other of y^e olde Prophetes risen againe from death to lyfe. These were the opinions of those men, who as then, had the greatest opinion of him. For being themselues but men, they could suppose nothing of him aboue the state & condicion of man. They supposed hym to be a man of great excellencie, but as yet they beleued not howe he was Messias, the very sonne of God, and sauour of the worlde. Yet was this a rudiment and first principle (suche as it was) of the euangelyke and christen profession, the mystery wherof, was not as yet to be disclosed to the common sorte. For it being once discouered, no man can be saued, saue he whiche beleueth that Ie|su is the authour and originall cause of all healthe and saluacion. The well of y^eeuangelike saluacion, is a sure belefe on Iesus Christ, the sonne of God, in|spired vs by the heauenly inspiraciō. And to wryng this belefe out of the Apo|stles, he sayd: The cōmon people, as I perceyue, are wauering in theyr fayth, hauing no constant opinion of me, and yet haue they a greater opinion of me, then such as sayed, I was nothing els but a Carpentours sonne: then such as said I was furious and madde, & sought me out to thentent to haue bounden me with cheines:* thē suche as sayd, I had the spirite of Beelzebub. But what say you, who be of household, and of familiar acquaintaunce with me, & haue bene alwayes witnesses of all that euer I haue done, and taught? whom saye you that I am? Then Peter the chiefe professoure of the ghospell, made an|swere in all their names, and sayde: Thou arte that selfe same Messias long agoe promised of the Prophetes, the sonne of the lyuing God, by whō onely halthe & saluacion was promysed vnto the world. When the lord had greatly allowed this open cōfession of his, as inspired of God, and had geuen there|unto a worthy testimony of blysfulnesse, and pronounced it to be the founda|cion of the churche and euangelike Citie, whiche no puissaunce of the deuell shoulde euer be able to shake: Then charged he theym strayghtly, that they shoulde in no wyse discouer what they knewe by thinspiration of the father, before the time were cum. It behoued that the people should awaite for Mes|sias and beleue that he should shortly cum: Howbeit as yet, it was not ex|pedient to be knowē that Iesus was Messias. For thus was it necessary for one instruccion that glory should spring of base and humble estate. The dis|ciples of an humain affeccīō, abhorred the displeasures of theyr maister, muche desyrous to haue hym greatly esteemed and taken for a ioly felowe of euery body. But it pleased the euerlasting wisdom to obserue the other order. Ther|fore Iesus began to teache them what he should suffer, before he would haue his greatnesse and excellencie knowen vnto the worlde. The sonne of manne (sayed he) of whome you haue conceiued so hyghe an opinion, muste suffer great reproche, many paynes and tormentes, be condemned as a felon, of the Scribes, priestes, and head men of the people: and in conclusion, be putte to a shamefull deathe, as an euyll doer, in somuche that among wordly men, it is not possible for any manne to be counted more vile, abiecte and desperate

then he. But for all this, there is no cause why ye shoulde despayre.

Kepe stedfastly in mynde youre confession, whiche ye haue made before me. After they haue persecuted me to deathe, I wyll ryse and be alyue agayne, on the thyrde daye. And where as he had nowe and then before, sumwhat darke|ly monyshed them of the premisses, at this present he spake his mynde playn|ly, because it appered they coulde nowe awaye with suche communycacyon, sith they had geuen so noble a verdict and sentence of theyr maister.

But for all that they coulde not yet abyde to heare any mencion of his death, although they shoulde thoroughe hope of his resurrection haue taken comforte agayne. The loue wherwith they enbraced Iesu, was great: but yet was thesame a very worldly loue, and an humayne affection. For as yet they had not receyued the holye Ghoste, whiche should make perfyte in them, what|soeuer was vnperfyte.* Wherefore when Peter hearde suche fell and cruell wor|des of condemning, tourmentinge, and sleing, he was not afearde to take Ie|sus asyde, as thoughe he would secretly monyshe hym of some thinge whyche shoulde be for his weale, and profyte.

Forsoth this is mans wisdom, whiche oft•••es studieth to go before the wysdome of god. Yea he was bolde to rebuke his lorde, as thoughe he had not bene well aduised for that he woulde dye, sith he might auoyde deth. And albe|it he beleued he woulde be aliue agayne on y^e third day, yet he thought it muche better for hym not to dye at all, then after deathe to relieue. This le•de tache of Peter, although it proceded of a certayne harty loue towardes Iesus, yet dyd Christe openly, and sharply reprove, to thentente we shoulde learne in all thynges obediently to folowe the wyl of God, and not with our fonde iudge|ment, to go before his determinacions. It is not mans parte to take Iesu a|side, and rebuke hym, for feare leste he doe, what he hath determyned to doe. But we ought reuerently to beseche hym, that he wyll vouchesafe to take and lead vs, whyther soeuer it please hym. Therefore because he woulde clea•e wede out of all theyr myndes, this naughty affeccion, he fyrste tourned from Peter to his disciples, and then beholdyng them (whome he knewe right well dyd not dissente in opinion from theyr spokesman, though he bolder, and more presumptuous then the reste, was not afearde to speake his mynde) he rebuked Peter agayne, of whom he was rebuked before, saying: Why lettest thou me Satan? That worde in the Syrian tongue, signifieth an aduersary: as who saye: Why doeste thou that art but a disciple, assaye to goe before thy mayster? Thou that art a man, attempt to go before god? folowe rather behynd. This is not mans busines whiche is now in hande. Thyne affeccion and loue is as yet a wordely affeccion: neyther sauerest thou of those thynges whiche are of god. If thou wylte be my disciple, it becommeth the to folow my deathe, and

in no wise to hinder it. And not the alone (albeit chiefly thee & the other whōe I haue specially chosē) but also all y^e will professe themselues to be my disciples.

[The texte.] ¶ And when he had called the people vnto hym, with his disciples also, he sayed vnto them: whosoever will folowe me, let him forsake hymself, and take vp his crosse, and folowe me: for whosoever wyll saue his lyfe, shall lose it. But whosoever shall lose his life for my sake and the Ghospels, the same shall saue it. For what shall it profite a man if he wyne all the worlde, and lose his owne soule? Or what shall a man geue to redeme his soule withall agayne? Whosoever therfore shall be ashamed of me, and of my wordes, in this aduourteous, and synfull generacion: of hym also shall the sonne of man be ashamed when he cummeth in the glory of his father, with the holy Angels.

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When Iesus had thus spoken, he commaunded the whole multitude to be present with his disciples, leste any should suppose that those wordes pertayned onely to these specially chosen persons. And when they were nowe all together, Iesus spake vnto thē with an audible voyce, on this wyse: Many there be which do folowe me rather with feete, then by imitation of lyfe. Neither do all men come to me for one cause or purpose. For some are enticed hither by the noueltie and straungenes of my miracles: some with the desire of bodely health, and other some by a greate desyre to heare my doctrine. But whoso wil be a true follower of me, yf he intend to be associate with me in blisse & glory, let thesame in the meane tyme dispose hymselfe to be my felowe or partener, in sufferynge afflictions, and death. Let hym vtterly renye himselfe, reseruing nothing vnto himselfe in this worlde, but cleane renouncynge all thynges euen to contempt of lyfe: and finally let euery man take vp his crosse, and folowe me. Let not the disciple be ashamed to folowe his teacher, nor the seruaunt to folowe his maister. Neyther let any intende to come to glory by any other way or meane then that, by the whiche he shall se me goe thither before hym. Whoso thynketh that he hath in himselfe wherby he is able to attayne saluacion, shall perish. And contraryly, whoso distrustynge all his owne aydes, wholly putteth himselfe to my mercy, shall be sauēd. For it is not inough for my sake lytell to passe vpon landes, tenementes, parentes, wife, and children: but lyfe it selfe (for the preseruacion whereof manne forgoeth all that euer he hathe) must likewyse be forsaken.

Be ye of good comforte: that neuer perysheth whiche is geuen to me, no rather ye shall preserue that by losynge, whiche you shoulde otherwyse lose in dede by euill keepynge. Through faythe of the gospell, to all men is geuen lyfe euerlastynge. Therefore he that setteth more by this present lyfe, then by the grace of the Ghospell, althoughe he seme for a tyme to wyne thesame,

yet doeth he in very dede, lose it. For no manne can here prolong his lyfe beyonde the tyme appoynted. Albeit, to saye the truthe, neyther in the meane tyme, and before his deathe, liueth a manne in dede, excepte he liue well and vertuously. And after this lyfe (whiche to all men is very short and transytory) he shalbe con|demned to euerlasting deathe. Nowe, whoso for my sake, and for that he is a stedfast professour of the gospell, putteth his life in hasarde of death, shall preserue it by me, whiche els should verely peryshe. Therefore, yf there be no|thyng so dearely beloued of manne in this worlde, but he wyll be content to raunsome temporall life with the losse thereof, debatyng the matter with him selfe in this wyse: what shall it auayle me to haue house, landes, goodes, prelcious stones, wyfe and chyldrē preserued, yf my selfe peryshe, and shall not en|ioye that I am owner of▪ Though all these thynges be in safety, yet do they pe|rishe to me ward, yf I fortune to dye. For what thing can be so dearely beloued and mucche set by of man, y^t is not to be contemned for the preseruaciō of lyfe?

If one woulde offer another as great riches and treasure as euer had Myldas, and Cresus, the beautye of Absolone, the Monarchy and empyre of the whole world, and fynally all sortes and kyndes of pleasures and therewith say: take these thynges, and dye: woulde not thother byanby refuse this offre made hym with suche condicion, and answeare agayne? I loue my lyfe alone, better then all these thynges. Sythe, I saye, that euery manne doethe wysely consyder these thynges with him selfe, so ofte as there is any imminēt daun|ger

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of bodely lyfe, why do they not then more earenestly loke vpon, examyne, and waye the matter, whensoever it concerneth that lyfe inestemable? Nowe euerlasting lyfe is profered vnto thy soule: and wilte thou not exchaunge therfore the shorte, and wretched life of the body? especially sithe that euery manne shall another daye receiue his owne body agayne, restored to a more blessed life? All men must not of necessitie dye for the profession of the ghospel: but yet euery manne ought to be ready in wyll and mynde so to doe, to the in|tent, that yf the case requyre, they maye passe nothyng vpon corporall life, so that the lyfe of the soule may be saued. Whensoever the storme of persecucion aryseth, then must this crosse be taken vp. Albeit neither, euen when all thyn|ges be quyet, and persecucion ceaseth, shall any manne be without his crosse, vnlesse it be counted an easy thing to renounce all naturall affections, with al worldly pleasures and inticemētes, to cut of the inordinate lustes of the flesh, to brydle excesse, to repress sensualtye and pleasure of the bodye, to subdue hastines, and lette passe reuengemente. For these thynges also muste euery manne doe, that wyll be my disciple, euen at that tyme, when the worlde is moste quiet, and without busynes. But trueth it is that the worlde shall with all maner of engynes ryse

agaynste those whiche professe my name, and thre|ten them with reproche, banyshement, imprisonment, tormentes, attayndour and deathe. For this is a naughtye nacyon, and shall euer haue in it moe relprouable, and naughty disposed persones, then good menne: among whom it shall be counted the greatest offence that maye be, to professe my name. And if any manne, the worlde being thus set, and bent against me▪ wyll be ashamed to confesse himself to be my disciple in this vngracious, and conterfeite nacion, where after shorte afflyction foloweth euerlastyng blysfulnes, hym the sonne of man wyll requyte, and be lykewyse ashamed to take hym for hys disciple, when he shall eftsones cum, not lowe, and contemned as he is now, but wonderfull and merueylous in the royaltie and glory of his father: not accompa|nyed with a fewe poore disciples, but enuironed with innumerable compa|nyes of holy Aungels.

The .ix. Chapter.

[The texte.] ¶ And he sayde vnto them: verely I saye vnto you: there be some among them that stande here, whiche shall not taste of death, tyll they haue sene the kyngdome of God ◇◇ with power.

They shall not be partakers of this glory, who wyll not nowe suffre the infamy of my crosse. The Iewes looked for a merueillous kyngdome of the children of Israel which they supposed should begyn, assone as Messias was come, and therefore they coulde not beleue that Iesus was Messias, because he came so poorely, and lyke an outcaste of the worlde: and muche more wer they offended with the mencion of his passion and death▪ They vnderstode not how there wer two cūmings of Messias, y^e fyrst which after the estimation of the world, was lowe and reprochfull, and another full of maiestie, and glorye, which shalbe in the ende of the worlde, to thenten• he

may ioyne vnto him his whole body, deliuered from all euils in the glory of the father: and throwe downe Sathan with all his membres, into the fyre of hell. He woulde that the daye of his latter cumming should be vncertainne to all menne: but yet woulde he haue euery man to be in a readynes againste the same. Therefore forasmuche as there were some among the people whiche by inward imaginacion sayde thus to them selues: when shall this tyme of glolry cum which he promiseth? And peraduenture many of them beleued not that it should euer cum at all: Iesus stablished their wauering myndes with suche wordes as here ensue: Be ye ryght well assured of the thyng I told you, that the sonne of manne (whome ye nowe see humble and

lowe, and very shortly shall see more abiect then all other) shall appeare in the fathers maiestie, with all his holy Angels, and chosen disciples. Neyther is that tyme so farre of. For there be some here in this companie,* whoe or euer they dye, shall perceiue that the kyngdome of God is already come with power.

Therefore let euery man make himselfe redy, to thentent he maye be founde worthy to be of the same kyngdome. These wordes that the Lorde spake, the Apostles themselues as then vnderstode not, because there was in them double vnderstanding. For after his death, resurreccion, and ascencion, and after the sending doune of the holy ghoste from heauen, then that vertue of the corne of mustersede, that is to saye, of the Euangelike doctrine, began to shewe and putte furthe it selfe.

[The texte.] ¶ And after sixe dayes, Iesus taketh Peter, and Iames, and Iohn, and leadeth them vp into an hye mountayne cut of the waye alone, and he was transfigured before them, and his rayment dyd shyne, and became very whyte, euen as snowe, so whyte as no fuller can make vpon the yearthe. And there appered vnto them Hely as with Moyses, & they tal|ked with Iesus. And Peter answered, and sayd to Iesu: Mayster here is good beinge for vs. Let vs make also three tabernacles, one for thee, and one for Moyses, and one for Hely|as, as, •or he wyste not what he sayd. For they were afrayde. And there was a cloude that sha|dowed them, and a voyce came out of the cloude, saying: This is my beloued sonne, heare hym. And sodaynly when they had loked rounde aboute, they sawe no man more then Ie|sus onely with them.

Nowe because the disciples should put no doubtes, but he woulde once perfourme what he promysed concerning the maiestie of his second comming, his pleasure was to geue them some taste thereof, and that before their death, so farfurthe as mannes nature was able to receiue or awaie withall. Wher|fore after syxe dayes, Iesus toke vnto him three of his twelue specially chosen disciples, as the chiefe and worthyest persons: vnto whom his pleasure was to shewe this fight, because thei woulde make no wordes thereof, tyll the time were come that thei might lawfully disclose it. These were Peter, Iames, and Iohn. Them onely he toke awaye with him into a very highe mountaine. For thei muste be farre from all carefulness of lowe and yearthly thinges, whome Iesu vouchesafeth to shewe suche a syght vnto. He dayneth euen in these daies to geue by secrete inspiracion, vnto certaine elect persones enhaūced to the mountaine of pure contemplacion, some taste, and syght of the euerla|sting blissefulness.

The people whiche abyde benethe in the plaine, knowe nothing therof, and if a manne tell them, they beleue not. When the Lorde, and his disciples were come to the toppe of the mountaine, fyrst of all they fell to theyr pray|•rs. For prayer is the thyng whiche chiefly prepareth the iyes of the heart,

and maketh them meete to beholde suche a sight.

And loe, as Iesus was in his prayers, the shape of his body was sodaynly chaunged.* For his face, whiche before semed not to diffre from the common physnamy of other, shone as bright as the sunne. Then did his clothes glister with whytenes, surmountyng the whytenes of the snowe: suche as no fuller can by any crafte make the like vpon clothe. Neyther was Iesus sene thus allone, but with hym Hely, and Moyses talkyng together. It was Moyses of|fice to talke with God. And we rede howe Hely, was taken vp and caryed in|to heauen with a fyery charyot.* Doubtles theyr comunicacion with Iesu, signifieth the agrement of the lawe and the Prophetes. For the lawe shado|wed and drewe out Christe with mysticall fygures: and the prophetes shewed before by theyr prophecies, howe Christe shoulde come suche a one, and lyke in all poyntes as Iesus came: and yet the Iewes woulde not beleue. The matter wherupon they talked, was his glorious death & departing, whyche he shoulde in shorte space after fulfill at Ierusalem vpon the crosse, so that here the mencion of deathe dyd lykewise assuage that excedynge greate plea|sure, wherof mans mynde was in no wyse receyuable. Peter being rau|shed with this vnspeakable syght,* and therfore not well able to rule his affectes, brake theyr comunicacion begonne of deathe, saying: Maister speake no|more of Ierusalem: Here is good beinge for vs. Therefore lette vs make .iii. tabernacles in this place, one for thee, another for Moyses, and the thyrd for Hely.

These wordes of Peter, partly proceded of the feare of death, whiche was depely soncken into his minde, & partly of the great pleasure he had in behol|dyng of his sight, wherewith he was, as it were dronken. For lyke a man be|syde hymselfe and rauyshed of his wyttes, he wyst not what he sayde. So great was the feare wherewith these mortall menne, not yet receyuable of y^e diuine maiestie,* were astonied. Therfore because they should not be ouer|come with this passyng great bryghtnes, there arose a cloude whiche ouer|shadowed them, and tempred that vnsufferable light, so as they might awaie with it. This taste of the diuine maiestie, was geuen to theyr corporall iyes. There was also somewhat geuen vnto theyr eares. For there sounded out of the cloudes, the fathers voyce, being likewise full of maiestie, whiche sayde: This is my moste dearly beloued sonne, geue care vnto hym.

Nowe, howe for very shame dooe the Iewes to this present daye, speake agaynst Christ, sith bothe Moyses, and Hely, whiche are of greatest authori|tie among them, beare hym wytnesse? sith the father (whom they woulde bee sene deuoutly to serue and worshyp) gaue by hys voyce,* the whole authoritie to his onely begottē sonne. The Apostles were delighted with this glory: but let hym that wyll come therunto, heare Iesu whan he

exhorteth to the imiltacion of his crosse. O Peter, doe not thou from henceforthe rebuke thy Lord: doe not thou go before Gods determinaciō. Thou heardest the fathers voyce, which said: heare him who is my dearely beloued sonne, as who say: hitherto you haue heard Moyses, & the Prophetes prophecying of Christ, they haue nowe played theyr partes. He is alredie cum whom they promysed. Hereafter geue no eare vnto suche as promise thinges to cum: but heare you him that is present, and speaketh my wyll and pleasure. No man shall speake truer thin|ges. Whatsoeuer disagreeeth with his wordes, that vtterly refuse you.

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Anone as this voice of the father was hearde, all thynges were sodenly chaunged agayne into another shape and lykenes: for when they loked reūde aboute them,* like menne awakened out of theyr slepe, they sawe not one iote of al that euer they sawe before, saue alonelye Iesus, whoe was present with thē againe, hauing the selfe same shape that he was wonte to haue. He shewed them his greatnes onelye through a cloude, and they were not able to behold it. What would they haue done, if he had shewed them his very hyghnes and maiestie, euen as it is in dede? Therfore Iesus eftsones humbled himselfe to theyr lownes, and forsakyng the toppe of the mountayne, came downe to the reste of his disciples, and the multitude. Here remembre thou that art a prea|cher of the ghospell, howe muche more it becūmeth the to humble and abase thyselve to the capacitie of the weake, the whiche wast once lyke weake as they be: & yf thou haue any hygh or excellent qualitee in thee, the same is Christes, and none of thyne.

[The texte.] ¶ And as they came doune from the hyll, he charged them that they shoulde tell no man those thynges that they had sene, tyll the sonne of manne were risen from deathe againe. And they kepte that saying with them▪ and demaunded one of another, what the rising frō death againe, shoulde meane. And they asked hym saying: why then say the Scribes that Helyas muste fyrst cum? He answered, and sayd vnto them: Helias verely when he cōmeth fyrst, restoreth all thynges. And the sonne of man (as it is wrytten of hym) shall suffre ma|ny thynges, & be sette at naught. But I saye vnto you that Helyas is come, and they haue done vnto hym, whatsoeuer they would, as it was wrytten of him.

As they were cummyng doune from the hyll, or ere they camme to the mul|titude, the Lorde Iesus forbad those three to tell any bodye what they hadde sene, tyll after the tyme that the sonne of manne were rysen agayn from the dead. Other heretofore when they were lykewise commaunded to holde their peace, did so much the more blase abroad those thinges whiche they were char|ged not to disclose. But these .iii. bycause they heard the fathers voyce saying heare hym. &c. did as they were commaūded, kepe

secrete what they had seene, insomuch that they disclosed it not to the residue of the Apostles before the time appointed. They wiste not what the matter meante: but yet they supposed there was some earnest cause, why Iesus would not haue it published vnto the people before his resurrection were knowne. For what other good should they haue done by telling it abroad, but made themselves a laughing stocke vnto they faithles? Who would haue beleued it to haue been matter in dede, that Iesu had appeared in such wyse, syth menne shoulde se hym sone after putte to so muche shame and villany, and in conclusion suffer death vpon the crosse? But the disciples (whoe durst not after they had once hearde the fathers voyce, distruste the wordes of Iesu) not vnderstandyng what he meante by these wordes ensuing: When the sonne of manne shall ryse from death. &c. fell to reasoning the matter among themselves, and supposed verely that incontinent after his resurrection, the glory of that kyngdome shoulde begynne, whereof they had nowe taken a saye: howbeit there was a certaine scruple or doubt whiche made muche against them, and that was, because his death was at hande, the whiche he had ofte tymes warned them of before, promysyng he would relyue on the thyrde daye after thesame.

But they had learned of the prophecy of Malachy, howe Hely should come before the great daye of the Lorde. And because they coulde not assoyle this

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doubte among themselves, they moued the question to Iesus: Lord say they thou hast perfourmed thy promise: We haue seene the brightenes of the kyngdome of God.* Therefore we beleue that after thy resurrection, thou wilt cum in semblable likenes, and suche a one as thou diddeste whylere appeare vnto our syght. But what is the cause that the Scribes, takyng theyr authoritye of the prophecy of Malachy, doe saye, that the same daye shall not come, vnlesse Hely the Thesite come before, to make the people in a readines agaynste the cumming therof, lest the Lord smyte al menne with cursyng? Certes Hely, whome we sawe with the in the mountayne, is not yet come. Neyther is there as yet anye thyng done by hym. Therefore, eyther the kyngdome of God shall not come by any after thy resurrection: or els there is an other sence and meanyng of the prophecy, then the Scribes doe teache. Unto this question of the disciples,* the Lorde Iesus made a doubtfull aunswere, for that they were not as yet receyuable of the whole mystery hereof.

For abhorryng those thynges whiche pertayned a greate deale more vnto theyr saluacion, they dreamed onely vpon the glorye of that kyngdome, whereof they had taken a taste: perceyuinge not howe this is also the kyngdome of God, when the holy ghoste (the gospell beeing sprede

abrode and euery where preached) subduethe all the puissaunce, bothe of this worlde and also of oure ghostlye enemy the deuyll. That kyngdome beganne to appeare, what tyme the lame walked, the blynde sawe, the dumme spake, the lepers were clensed, and the deuils caste out. Nowe whan this kyngdome shoulde come, whereof they had a litle before taken a taste, the Lord would not haue them to knowe: yet to thintente they should more pacyently take his deathe, whom they loued out of measure, he suffred them to dreame for a whyle, that the bryghtnes of the same kyngdome shoulde shortelye cumme, whereof there was a saye geuen in the mountayne. Therefore he temperethe hys answer so discretelye, that he approueth the prophecye, and yet dothe not altogether condemne the inter|pretacyon of the Scribes, but only reproueth theyr vngodlye argumentacy|on, wherby they concluded that the kyngdome of God was not yet come, because that same Hely,* whiche was promysed long agoe of the Prophete Mallachy, had not as then appeared in the worlde. For nowe the spyrytuall king|dome of God (whiche thyng the proude Scribes and Phariseis vnderstode not) began to come. Nowe was Hely after the mysticall vnderstandynge all|redy come. Therefore Iesus sayde: bothe that whiche Malachy prophecied of Hely, and also that whiche the Prophetes spake before of the sonne of man, shal come doubtles. You reade of Hely how he shall come before the great and dreadfull daye of the Lorde, to tourne the hartes of the fathers, to theyr chyl|dren, and the heartes of the chyl|dren to theyr fathers, to thentent that the yon|ger sorte and posteritie, maye perceyue howe that is already come and per|fourmed, whiche theyr forefathers and elders awayted for. Therefore this Hely goynge before, restore the all thynges, and amendethe whatsoeuer is not right, leste the Lorde come to the great mischief and vengeance of all men, if he fynde them vnprepared.*

But like as the prophecie of Malachy speakyng of Hely the forecurrouer is true: euen so are the prophecies of other Prophetes like true, whiche foretell howe it shall cumme to passe, that the sonne of manne or euer he shewe hys maiestie, shall suffer many thynges, shalbe sette at naught, be mocked, and in

conclusion putte to death. Yea, to saye the truthe, whatsoeuer was prophel|cied of Hely to cumme, is already accomplished, and fulfilled: the whiche thing beyng as yet vnknownen vnto the Scribes and Phariseis,* I disclose vnto you my deare frendes. For Hely is already cumme, whoe shewed how the kyng|dome of God was present, and moued all menne to be repentaunt for theyr former lyfe. And yet, this notwithstanding, they whiche boaste and crake v|pon the perfite knowledge of the prophecy, knewe him not: And they whiche loued better theyr owne kyngdome then

the kyngdome of God, delte by him, not as he deserued but as them lyked. For he camme accordyng to the pro|phcies of Esaye, and Malachy, crying in wilderness how the great and ter|rible daye of the Lorde, was present, howe the axe was alrede put to the rote of the tree, and that euery manne shoulde spedely endeuour him selfe to auoyde the vengeance of God cumming. But this Hely (who openly without relgarde of person, rebuked euery mannes vices) they despised, and put to deathe. Neyther wyll they more gently entreate Messias, then they haue done his forecurroure.

Hereby Iesus declared howe Iohn was Hely, not after the body, but after the similitude of spirite: who, whyles he neyther spared kynges, ne phariseis, was caste into prison, and beheaded. As they dyd by the forewalker, so wyll they doe by his Lorde: The same thyng wyll they lykewyse doe by those Apo|stles, that shall folowe hym. For whoso euer hath sincerely preached that god|des kyngdome should cumme, thesame hath suffred many afflictions of the vngodly. And whoso syncerely preacheth y^e it is already come, must nedes suf|fre the lyke. With these wordes Iesus called backe his disciples frō y^e dreame of glorye, to the remembraūce of the storme that was to cum, and hanged o|uer theyr heades, that is to saye, from pleasaunt thynges to necessarye.

[The texte.] ¶ And when he came to •is disciples, he sawe much people about them, and the Scry|bes disputyng with them. And s••ayghtwaye, all the people (when they beheld hym) were amased, and ran•e to him, and saluted hym. And he asked the Scry•es, what dispute ye among them? And one of the company aunswered, and sayed: Mayster I haue brought vn|to the my sonne, which hath a dumme spirite, and whensoeuer he taketh hym, he teareth hym, and •e someth, and gnasheth with his teethe and pyneth awaye: And I spake to thy disciples that they should caste hym out, and they could not.

In the meane whyle that they had thus commoned together, they were come into the sight of the people, at what seasō a great multitude, were gathered al|bout the disciples, whome Iesus left beneath in the playne. He sawe also the scribes reasonyng y^e mattier, I wot not wherupon, with his disciples. Now when the people had espyed Iesus vn|oked for on theyr behalfe, forasmuch as he had preuely conueyed himselfe awaye with a fewe of his disciples, they were astonyed, and met him cummyng full and whole, and saluted hym.

Iesus was not ignoraunt what the scribes disputed on, but yet he asked what the mattier was where vpon they reasoned, to thentent that euery body might knowe what was done.* And when both y^e disciples & the scribes helde their peace for very shame, the disciples for that they assayed to cast oute a di|uell and coulede not bryng it to passe, and the other because that in the pre|sence of the disciples they depraued the name of Iesu, as a thyng vertulesse, and of no efficacie: one of that multitude who ministred the

occasion of the **assoning**, shewed the whole matier euen as it was, vnto Iesu. Mayster,

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sayeth he, I brought hither my sonne vnto thee, who is vexed with a dumme spirite, of whome he is pitifully tourmented. For whensoever the spirite, telketh hym he dasheth hym agaynste the grounde, and then the childe fometh at the mouth, gnasheth with his teeth, and cryeth out, and all this whyle he pylneth and consumeth awaye, by reason he is thus vexed. Because thou wast not here I desyred thy disciples that they would chase awaye this spirite, and deliuer my sonne. They assayed to doe it, and coulde not.

[The texte.] ¶ He answereth him, and sayeth: O faythles nation, howe longe shal I be with you? howe long shal I suffer you? Bryng him vnto me. And they brought him vnto him. And assone as the spirite sawe him, be take him, and fell downe on the grounde walowinge and fominge. And he askethe his father, howe longe it is ago sence this happened him. And he saye of a childe, and oftetyms it hath caste him into the fier, & into the water, to destroye him. But yf thou canst do any thing, haue mercy vpon vs and helpe vs. Iesus sayed vnto him yf thou couldest beleue. all thinges are possible to him that beleueth. And strayght waye the father of the childe cryed with teares, saying: lorde I beleue, helpe thou my vnbelefe.

When the lorde heard this, to shewe, that feblenes of fayth was the velye cause why the yonge man was not delyuered of the spirite, he makynge as thoughe he had been wrothe and in a fume, sayed: O faythlesse nacion whiche yet canst not by so many miracles as I haue done, be brought to belefe. Howe longe shall I lyuynge here in earth, striue with your vnfaythfull obstaclenesse? howe long shall I beare with you? when wyll you come forward in those thynges that be of the spirite? when wyll you beleue those thynges that you see not, syth you beleue not the thynges whiche you see with your corporall eyes? bryng hym hyther to me. And they brought hym vnto hym. That sinne cleaueth fast, wherunto the synner hath from his chyldehood accustomed. But after he was brought vnto Iesus, he was wurse vexed then he was before, by reason of the conflicte which arose betwene the spirite desirous to amende, and sensualitie tollyng and alluryng hym agayne, to his accustomed synfull lyuyng. For anon as the fiende sawe Iesus, he feelyng a contrarye power to his, tooke the younge manne, and soore vexed hym, insomuche that beeyng dashed agaynste the grounde, and rolled to and fro, he fomed at the mouth. This was a pitifull syght, to all the people. But it is a muche more pitifull syght when the sinner possessed with

greuous su••es and of long continuaunce, is lykewyse vexed in soule.
Howbeit there is no synne vncurable vnto Iesu.

The Lorde because the other shoulde also knowe in howe euyl case he was, asked his father howe long it was, since his sonne fyrste beganne to bee thus vexed: he answered againe, of an infante. And the spirite doth not onely, sayeth he, thus vexe hym, as thou seest, but also casteth hym oftentimes headlong into the fyre, and many tymes into the water, because to destroy hym. Here thou hearest a very sore and cruel malady tourned into nature: * and therfore the father feared lest it had been vncurable. For he sayed moreouer. But yf •ou bee able to doe any thyng haue mercye on vs and helpe vs. He dyd well to desyre the mercy of Iesu, who could alleage no merites: howbeit thou hearest a waueryng faythe, when he sayeth: But yf thou bee able to doe any thyng. &c. That faythe Iesus refourmeth, saying: doubt thou not what I am able to doe. For yf thou couldest beleue, there is nothyng but strong and stedfast fayth may obteyne it. Assone as Iesu had sayed so, the father had bet|ter

hope and comforte then he had before, and declaring the great desyre of his minde with teares, and weping, sayed: I beleue lorde, and yf my belefe be vn|perfite healpe thou my weakenesse.

[The texte.] ¶ When Iesus sawe that the people came •unnyng together vnto him, he rebuked the soule spirite, saying vnto hym: Thou dumme and deafe spirite, I charge the cum oute of him, and enter no more into hym. And the spirite (when he had cryed, and rent hym soore) came out of hym. and he was as one that had bee •deade, in somuche that many saied, he is deade. But Iesus caught his hande, and lift him vp, and he rose. And when he was cum in to the house, his disciples asked him secretly: why could not we caste him out? And he saied vnto them: this kynde can cum forth by nothyng, but by prayer, and fastyng.

In the meane season, the people came runnyng together on euery syde, to see this sight. When Iesus sawe they were come (for his wyll was to haue them all to bee witnesses of the miracle) then putte he furthe that almyghtie voyce wherwith he calletth to life again when it pleaseth him, euen the dead. He threatned the foule spirite to handle hym accordyngly, vnlesse he would in|contiente departe, saying: Thou deafe and dumme spirite, I charge the to gette the out of the man, and that thou neuer from henceforthe enter into him again. Iesus is in a fume with the spirite because he may shewe mercye vpon the man: geuyng vs a lesson what we ought to doe in healyng of sinners. A man must so rebuke vice, that he may seme to loue the soule health of the per|son. And because we should knowe that man laboureth &

speaketh in vayne, vnlesse Iesus speake with hym by his secrete vertue and power, the disciples commaunded the spirite to go out, but all was in vayne, because Iesus was awaye. He is awaye so oft as our fayth is colde and wauering, by the which fayth, his wyll is that we obtayne all thynges. What was doene at the emperious voyce of Iesu? By and by the spirite went out.

But to the entent it should appeare that he wente out agaynste his wyll, he cryed, and vexed the sely wretche very sore at his departure. For nowe laye he vpon the grounde for dead, in somuche that many sayed he was dead in dede. Thou seest here a figure of a penitēt person, and him who turneth from great and accustomed synnes, to amendemente. Nowe hathe the hatred of synne delyuered hym from synne: howbeit he is at the next doore to desperacion, whoso both knowleageth his owne filthinesse, & also hath gods iustice in remembraunce. But yet lyeth he happily deade that is deade to synne. For then remaineth there nothyng elles, but that he begyn to lyue agayne to righteousnesse. And this benefyte geueth also our most bounteous sauoure Iesus without whome there is no safetie. He caught the felowe by the hande, and lifted hym vp as he laye in this traunce, and furthwith the same, who before seemed deade, recouered hys former strengthe: and throughe the benefite of Christe rose vp stronge and lustie. But vnlesse Iesu had nowe geuen hym newe grace to leade a godlye lyfe, it had been to no purpose that he was deliuered from the dyuell at the contemplacion of his fathers fayth.

Nowe heareth this deafe manne, whiche before had his eares stopped with worldly lustes agaynst the doctryne and woorde of the gospell. Nowe speaketh this dumme felowe, who before was tongue tyed & speachelesse by reason of the passions, and wilfull pangues of the fleshe. Nowe is the same at rest and quiet, who before styred w^t the furious rages, sumtime of sensualitie, and pleasure of the body, sumtime of ambicion & desire of worldly aduācemēt, others whiles of wrath, nowe of enuy, nowe then of couetousnesse, was as

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it had been rauished and caryed by the constraynte of sum vncleane and violente spirite. All these thinges saw the Apostles, and saied nere a worde, for that they durst not interrupt the lorde. The Scribes also helde their peace being now assured by the thing selfe, howe it was not by reason the name of Iesu was vn^effectuall and vertulesse, that this felowe was no sooner ryd of the spirite, but for the weakenes of fayth. And as it chaunced vnto this yonge manne bodely, so chaunced it to the Pharise spiritually. They were not healed of their sinnes bicause they beleued not the woorde, by the onely vertue wherof, they mighte haue been healed. But when Iesus was cum into the house, the disciples now beyng with him alone, asked him what

was the cause why they could not cast out the deuyl, syth they had afore cast out so many in his name. For they were disquieted in mynde, with a certayne humayne carefulnes, leste they had vnwares offended the Lorde, and by that meanes loste the power, whiche he once gaue them to worke miracles.

Iesus who is not wont to take awaye agayne, what he hath once geuen, but to encrease the same (yet wyll not he haue his gyftes negligently kepte, and after a rechelesse sorte: and now he hath sufficiently declared, in the father of hym that was healed, how weaknesse of fayth was the only impediment why the deuyl wente not forthe, the whiche faythe was not as yet so strong in the disciples, as it ought of congruence to haue been) Iesus, I saye, aunswered, that there was a certayne speciall kinde of dyuels, which coulde not otherwyse be expelled, then by praier, and fastyng. For these be the two engynes which are of moste force agaynst wicked spirites. For by prayer, the strength of fayth is renued and quickned, as it chaunced vnto the yonge mannes father, who sayed Lorde helpe my vnbeliefe: And by fasting because it containeth a certayne forbeytynge of all carnall pleasures, the rebellion of the fleshe is subdued. He muste haue a cleane spirite himselfe whoso goeth about to caste out vncleane spirites of other. Iesus and the thre disciples, were newly retourned from prayer. The reste of them kepte compaynie with the multitude, and dyd neyther faste, ne praye, and for that cause were not able ynoughe, to caste out a dyuell whiche had so faste holde, and was so familiar. The more the trust of our selues encreaseth in vs, the more the power to worke miracles decreaseth: The more the power of the fleshe is mortified in vs, the stronger is the holy goste by whose onely power, soule spirites are expelled. We muste therefore ofte tymes praye that the strength of fayth may in vs be encreased: we muste also mortifie our fleshe continually, to thentent that the spirite of Iesu Christe may liue in vs. To be shorte, Christe doethe now prepare his disciples againste that houre when they shall be commaunded to wathe, and praye leste they fal into temptacion. But because they toke a nappe after supper, the weake fleshe had the vpper hande.

[The texte.] ¶ And they departed thence, & toke their iourney thorow Galile, and he would not that any man should know it. For he taught his disciples, & sayed vnto them: the sonne of man shalbe deliuered into the handes of men, and they shal kil hym, and after that he is kylled, he shal arise agayne the thyrde daye. But they wist not what he sayed, and were afayred to aske him. And he came to Capernaum. And when he was cum into the house, he asked them what was it that ye disputed among youre selues by the waye? And they held theyr peace. For by the waye they had reasoned amonges themselues, who shoulde be the chieffest. And when he was set downe, he called the twelue to hym, and sayed vnto them: yf alny desire to be firste, the same shalbe laste of all, and seruaunt to all. And he toke a chylde and set him in the myddes of them. And when he had taken hym in his armes, he sayed

vnto them: whosoever receiueh any suche chylde in my name, receiueh me.
And whoso^euer receiueh me, receiueh not me but him that s^out me.

These thinges doen in maner before rehearsed, Iesus beyng accompaigned with his disciples, began to take his iourney to Iewrywarde, who prylyly, and as it were by stealth, passed through the countrey of Galile, not because he feared death (whiche in dede he moste feruentlye desyred) but left he should haue semed to prouoke the priestes, and Phariseis to cōspyre his death before the tyme appointed. This outwarde apperaunce of feare shewed he, because he would cleane delyuer his disciples from all feare, and also declare the weakenesse and frayltie of the nature whiche he had taken vpon hym. As he went by the waye, he repeted vnto them thesame thing whyche they had diuerse tymes hearde hym speake of before. For he sayed as foloweth: That must nedes cum to passe, whiche I haue so oft tymes told you: the sonne of man shalbe delyuered into the handes of men to be taken, condemned, mocked, scourged, and slayne. You must make your selues readye in mynde against the cumming of these thinges, whiche vndoubtedly be at hande. But it is vnpossible for any of you so to doe, vnlesse thesame be free from all worldly affecciōs, and be also stablished with the strength of the spirite. I knowe that the mingyng of death troubleth you very sore. But you must be of good comforte, and take mennes hartes vnto you. I wyll not long forsake you. For I will be aliue agayne on the thirde daye. The disciples were so dull, and feble wytted, that they vnderstoode not these wordes (not withstanding they were plainly spoken) supposyng there had been sum darke mysterie in them, because it came to theyr remembraunce, how they had been sum tymes before deceiued with suche figuratiue manour of speakynges, as when they were commaunded to beware of the Phariseis leuen. Neither could they yet conceiue in mynde the misterye of the crosse, nor gesse for what purpose he would be slayne, yf he would soone after his death relyue agayne, syth that he who canne relyue when hym luste, can also yf it please hym, not dye at all.

Therefore albeit they were greatly offended with these woordes, yet durste they not aske hym any question, ^{*} feared with them sample of peter, who to his displeasure, questioned with the lord herein. For they heard Christe say vnto hym: Go after me Satan: They yet sauoured of the worlde: for goddes de|terminacion was to be reconciled to mankynde (pardoned of all his offences thorowe fayth) by the sacrifice of an vnspotted lambe. The disciples drea|med vpon a certaine worldly kingdom, and therefore as they trauayled by the waye, they fell a reasoning among themselues, who shoulde haue the pre|m^onence, and vpper hande in the kyngdome of God, whiche they hoped should very shortly begyn. They sawe a litle before, howe the three disciples were preferred afore the reste in goynge vp to the

Mountayne: they sawe howe Peter had the preeminence when the keyes of the kyngdome of heauen were deliuered, and yet sum of theym were his auncientes, yea and besydes that kynne vnto the Lorde.*

When they were cum to Capernaum, the Lorde asked them aparte what was the matier whereupon they reasoned secretlye betwene themselfues, as they went by the way. But they holding theyr peace, and ashamed to make hym an aunswere (for they knewe well that he being the authour of

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all modestie and humblenesse of mynde, would disalow this theyr ambici|ousnesse) Iesus because he woulde cleane wede oute of theyr myndes, this moste damnable and naughtie affeccion: sate him downe as one that woulde teache sum earnestest matter with authoritie, and commaunded theym all twelue to cum vnto hym, and then sayed: If any of you desyre to be the fyrst or chief man in the kyngdom of heauen, the same shalbe laste, and seruaūt to all: so far wyde is it, that the kyngdome of heauen ought to be esteemed after this worldly kyngdome. And anon, because he woulde the depelye • fasten this doctrine in their myndes, he called vnto hym a litle childe, and sette hym in the myddes of them. And when he had embraced hym, signifying ther|by howe much he defyed proude persons, and loued suche as are humble and meke in spirite, then sayd he vnto them: Do you see this lytle babe? what is more abiect and vile, after the estimacion of the worlde? yet they that are suche in humblenesse of minde, simplicitie, and godly lyuing, as this is in age, those doe I set moste store by. For reason wyl that I loue them best, whiche be lykest vnto my selfe. This prerogatiue is not esteemed by riches, reuenues, power, statelynesse, and violence. For suche as haue these thinges, as they moste resemble heathen princes, euen so are they highliest esteemed of thesame. Lyke as earthly kynges beleue that they are eyther honoured, or dishonoured in theyr great estates: so in this Euangelike kyngdome I thinke my selfe to be eyther honoured or dishonoured in suche lytle babes, whome the worlde setteth naught by because of their innocencie, simplicitie, and humblenesse of minde. If you know any to be more humble and low then I am, hym counte ye for the chiefe manne in the kyngdome of heauen. But yf ye fynde none, then take you me for the very soueraigne: And as euery man moste resembleth me in con••mning of those thinges, whiche great men sue for in princes courtes, so iudge you hym to be the moste soueraigne persone. Therefore whoso recey|ueth one of suche lytle babes, in my name, the same receiue me. For it rel|ioyseth me to be receyued in those, whom I loue as them that are lyke me. Agayne, whoso receyue me beyng lowest of all men, after the estimacion of the worlde, receyue me, but hym that sent me. For as the maister is ho|noured or dishonoured

in the scholers: so is the father lykewyse dishonoured or honoured in the sonne.

By these wordes, Iesu toke not awaye authoritie from suche as be prellates, and haue the charge or ouersyght of the Lordes flocke, but plucked out of the disciples myndes, all desyre of worldly auauncement. For the lownesse of this sorte of lytle ones, is not estemed after the quantitie and strength of the bodie, but after the humblenesse of suche a mynde as claymeth nothyng in this worlde that is highe, nor trusteth anywhit to his owne strength, but with syncere fayth hangeth vpon Christe.

[The texte.] Iohn aunswered hym, saying: Maister, we sawe one cast out deuels in thy name and he followeth not vs, & we forbad him because he foloweth vs not. But Iesus sayed: forbyd him not. For there is no man whiche (yf he doe a miracle in my name) can lyghtlye speake euil of me: for he that is not against vs, is on our parte. Whosoeuer shall in my name geue you & cuppe of water to drinke, because ye belong to Christ, verely I say vnto you, he shall not leese his rewarde.

By occasion of these wordes, there arose an other doubt among the disciples, the whiche Iohn propounded in this wyse: Mayster ({con} he) when thou

sentest vs out to preache the kyngdome of God, we sawe a certaine felowe caste out diuels in thy name, and yet was thesame neyther of the numbere of the twelue, nor of the seuentie, whome thou dyddest afterwarde chose, and sende out, nor none of all the disciples, whiche folowe vs. Wherefore hym, as one of an other secte, and none of thy felowship, we forbad: but whether we dyd well or no, we wot not. Iesus answered: Forbyd ye none suche as are in any wyse good to sprede abrode, and preache the ghospell. For you must not be disdainfull in receyuing of those, whiche goe aboute, by what endeuoure soeuer it be, to auaunce the worde of god. You must not consydre whether he folowe me as a disciple, but whether he preache my name. If he cast out diuells by callyng vpon my name, he cannot lyghtlye speake yuell of me. And yf he so doe, then will the thing it selfe reprove him. For it shall be said vnto hym: howe darest thou for very shame backbyte that name, whiche thou hast proued mightie, and effectuell in working of miracles? Therefore do ye not vpon light occasion suppose him to worke for a naughtie purpose, whoso doeth a godly dede. He that resisteth not the ghospell, in this poynte furthelreth it, because he aydeth not them, whiche take part against the same. Whosoeuer is not againste you, maketh for you. This newe doctrine must beaset forth whensoeuer occasion serueth: but

with what synceritie of mynde it be promoted, it is no mattier to you, so that the preacher doe by any ma|nour of meanes further the busynesse whiche you goe about. For not onely they shall be rewarded for furtheryng of the gospell whiche shall caste out di|uels in my name, but they also who according to theyr abylytie, will put theyr helpyng handes neuer so litle to the aduauncyng therof. For whoso wyll geue you euen but a cuppe of colde water in my name, that is to say, in re|spect that ye are my disciples, and doe my busynesse, be you right well assured, thesame shall not lacke his rewarde.

[The texte.] ¶ And whosoeuer shall offende one of these litle ones that beleue in me, it were better for him yf a mylstone were hanged about his necke, and he were caste into the sea. Wher|fore yf thy hand hinder the, cut it of. It is better for the to enter into lyfe, maymed, then (hauing two handes) to go into hell, into fyre that neuer shalbe quenched, where theyr worme dyeth not, and the fyre goeth not out. And yf thy fo|te be a hyndraunce to the, cut it of. It is better for the to go hal|e into lyfe, then (hauyng two feete) to be cast into hell, into fyre that neuer shalbe quenched, where theyr worme dieth not, and the fyre goeth not out. And yf thyne |ye hinder the, plucke it out. It is better for the to goe into the kingdome of God with one iye, then (hauing two iyes) to be caste into hells fyre, where their worm| dieth not, and the fyre goeth not out.

Againe if any shall chaunce to let them, by whome the ghospell is aduaūced (truly it is aduaunced not by those whom the world counteth great, but by litle ones, simple persons, vnderlinges, and men of no reputacion) if anye, I say, offend any of these litle ones who haue reposed theyr affiaunte in me, so true is it that he shall not auoyde punishment, that he shoulde be muche easier punished, if there were a mylstone tyed vnto his necke, and he cast into the sea. The princes of this world cruelly punishe suche, as let theyr deputies to put those thynges in execucion, whiche they haue commaunded to be done. They hange them on a ieobet, and also many tymes quarter them, or cast them downe headlyng from sum high rocke, or els drowne them in the sea with a stone tyed vnto them, for cumming vp agayne: so true is it that they will not haue theyr great men offended, whom they vse as ministers of their

tyrannie, that is to say to oppresse the people. But God wyll muche greuous|lyer punishe suche as will let his litle ones (whom he would to haue the hande|lyng of thaffayres of the heauenlye kyngdom for all mennes saluacion) that they cannot put theyr kynges commaundementes in execucion. For albeit they shall seeme for a tyme so to doe vnpunished: yet at the leangth shall they not escape the punishment of hell. The tyrauntes of

this worlde could inuent no kynde of deathe comparable to that punyshement, whereby bothe bodye and soule shall seme to dye with continuall tourmentes, and yet neuer can dye. Therefore studye you not howe to be reuenged. Doe your busynesse, and God shall punishe those that will let you.

Nowe if there aryse anye lette and impedimente, not of any persecutoure, but on theyr behalfe, whiche appeare to be your frendes, there oughte nothyng to be so deare vnto you,* that the loue therof maye cause you to leaue of the ministracion of the gospell. Admitte it be thy ryghte hande, that is to saye, thy father or verye nere frende, whome thou canste not spare: put case it be thy ryghte eye, that is to wete thy welbeloued wyfe, and swete children: Admitte it be thy foote, that is to saye, thy seruauant, or factour, whose seruice thou canst not lacke for the exploiture of suche affaires, as thou hast to doe in this worlde. Cut of thy hande, plucke out thyne iye, chop of thy foote that hyndreth thee to doe the busynesse of the ghospell. If thou canste brynge with the to the euangelike saluacion thy father, thy mother, thy brethren, and thy systers, doe it. But yf the tender affeccion thou bearest towardes them, withdrawe the from the ministracion of the ghospell: and againe if it shouldest also perishe, and be damned with them, then cast awaye naturall affeccion, and let the charitie of the gospell ouercumme the charitie of māne: doe the same thing in perill of thy sowle, that thou woldest doe in the ieoperdie of thy bodie. If thou were at suche an exigent, that thou shouldest eyther be slayne, or els thy life be saued with the losse of thy hande, thou wouldest not sticke in this case to choppe of thy hand and so with the losse of one membre, were it neuer so necessarie, to redeme thy lyfe. It were a thyng more to be wished to attayne saluacion with thy parentes, and frendes by the ghospell: but if that can not be brought to passe, then is it muche better for the to forsake thy parentes (who doe not onely refuse to be saued themselues, but also goe about to bring thee to lyke confusion) and so to enter into lyfe euerlasting, as a man would say, maymed, then with thy sayd parentes, and frendes to be cast in to hell, that is to saye, into fyre whiche can neuer be quenched. There the worme repentaunce that gnaweth the conscience of the wretched creatures, dieth not. For they liue onely to theyr tourmente and payne. There the fyre wherwith the damned soules are tourmented, is neuer put out. There shall bothe thy parentes and thou repent, but to late, and in vayne: thou, for that thou folowdest theyr vnlawfull affeccions to thine owne damnacion, and they because they would not be aduertised by the, when thou exhortedst them to saluacion. Neither shall their calamitie helpe the, nor thy torment any thing release or diminishe theyr payne. Moreouer, the damnacion of the parent that would not be saued, shall not be layed vnto his charge who hastened to doe the busynesse of the gospell. Lykewyse after this manour cut of thy foote, consydering with thy selfe that it is better for the to cūme halt and lame to lyfe euerlasting,

then with whole feete to be throwen into hell, where neyther the fyre canne be quenched, nor the worme dyeth.

There is nothyng dearer to man then his iye,^{*} nothyng more pleasaunte, then wyfe and chyl dren. But if thou be brought to this strayte, that eyther thou must nedes for theyr pleasure forsake the ghospell, and be damned with thē: or els forsake them, then whome (as touchyng worldly affeccion) there is no|thyng more deare vnto the: in this case stycke not to plucke out thyne iye, and caste it awaye: reckening it to be muche better for the, to enter with one iye in|to the kyngdome of heauen, where there is lyfe eternall, then to haue both thyne eyes whole, and with them to be throwen into the fyre of hell. Lette not here the wepyng, and waylyng of thy wyfe, nor the swete wordes of thy children, any whit moue the. They are fooles to wepe because they are for|saken, sith they myght haue folowed the if they had would. All worldly affec|cions muste be set aside, when goddes commaundement compelleth it so to be. All losses of corporall thinges ought to be counted for gaynes, whensoever euerlasting lyfe is to be purchased. It is no delicate and pleasaunt thing to professe my name. Persecucions, and worldlye afflictions shall arise on euery syde which maie withdraw you from your purpose. But suche as take in hand the ministracion of the gospell, muste vanquishe all these thynges. He that will be a mete ministre or preacher of the euangelike doctrine, muste wholly yelde him selfe to the will of God, to thentent he maye in no wise, neyther for feare of persecucion, nor by reason he is corrupted with any enticementes of fleshely appetites, swarue from the pure veritie of gods worde, and the gospell.

[The texte.] ¶Euery man shall be salted with fyre, and euery sacrifice shall be seasoned with salte. Salte is good, but if the salte be vnsauery, what shall ye season therewith? Haue salte in your selues, and haue peace among your selues, one with an other.

For as no sacrifice after the lawe of Moyses is lawfull saue alonely that whiche is salted eyther with fyre or salte or els with both: euen so who|soever will professe the phylosophie and doctrine of the ghospell, muste nedes be poured with fyre from all worldly affeccions, and be also poudred with salte, that he maye in no wyse be corrupted with the infeccion or contagious|nesse of yuell menne. Worldly wysdom is vertulesse and vnsauoury, and ney|ther preserueth him that hath it from worldlye corrupcion, nor yet is of force to preserue other. Nowe must the teacher of the gospell, doo both: that is to saye, bothe fynde the meanes that he be without corrupcion hymselfe, and also take awaye thesame from other. This canne neither be done by the phylosol|phers wisdom, nor by the Phariseis

doctrine, but only by the vertue of the euangelike philosophie: whiche with the tartenesse of truth byteth away, and consumeth what thing soeuer is in man in daunger of corrupcion. The same thyng doeth also that fyre of the spirite of God, whiche lykewyse consumeth all carnall affecciions, and purgeth mens soules therof, yea, and in manour transformeth into God, what thing soeuer it hathe once caught, in so muche that they whoe were before tyme entangled with the cares of worldlye valnities, are now (thesame vtterly contemned) all together rauished with the lone, and desyre of heauenly thynges. Whoso is seasoned with this salte, can by no manour of inticementes be corrupted, and fall from the puritie of the spirite of the ghospell. He that is poured with this fyre, will despyse

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whatsoever the persecutoure can threaten him withall.

There is nothing better then fyre yf a man vse it aright: nothyng more profitable then salte.* But yf the fyre be colde, if the salte be made vnsauery, and vertulesse, what then remaineth to season the vnsauerie, and symple people with all? If they that professe the spirite of the gossell, frayed with the threate|ninges of menne, doe forsake theyr profession, and for feare of displeasure, feede and vpholde with theyr flattery the folye of princes, whome theyr dutye had been boldely to rebuke, what hope then remayneth? If suche as professe the salte of the gossell, doe not only not heale the corrupte affecciions of other with the tartenesse of truth, but also fall themselves for theyr parentes and frendes pleasures, and because to obtaine earthlye vanities, from the hope of the kyngdome of heauen, and winne hell, expouning and wrestyng the do|ctrine of the gossell (whiche is the greatest offence of all) after thaffecciions, and lustes of man: What then is there left to season mannes folye with all? sithe that both thei who ought to haue been the seasoners, are them selues cor|rupted, and the thyng is also tainted, whiche onely was left in the worlde to bryng it at one time or an other to amendement.

*Therefore to thentent you maye bothe ouercum cruell persecuciions, and also contemne all wordly affecciions for the gossels sake: and to thentent also you maye bothe prouide for your owne soule healthe, and bryng as many as maye be to saluacion, lette eche of you haue in him the falte of the gossell. Lette there be peace, and mutuall amitie among you. Salte shall make you without corrupcion: and concorde, stronge and myghtye. Whereas variaun|ces do raygne, there is not the salte of the gossell. Where as the vice of am|bicion is, there is neyther peace, nor salte. Therefore the philosophers be at contencion and braule one with an other, because they haue not this salte. For this cause also the phariseis cannot agree with the Saduces, & the Herodiās, because they all corrupted with naughtie

affeccions, lacke the salte of the gos|pell. Your doctrine shall season the folye of the worlde, yf the people per|ceiue nothing in your affeccions, that is corrupted and rotten eyther by desyre of glorye, loue of money, gredinesse of reuengemente, feare of death, desyre of lyfe, or to be short, by any other worldely affeccion: And if they also perceyue that lyke as your lyfe, and doctrine shall agree, so in semblable wise you wyll agree one with an other. Undoubtedly you shall agree, if you vtterly abando|nyng all ambicion (wherwith suche persones are attached as desyre to rule and play the lordes in this world) do syncerely preache, and teache other, the heauenly doctrine whiche you haue receiued of me.

The .x. Chapter.

[The texte.] ¶ And when he rose from thence, he went in to the coastes of Iury, through the regiō, that is beyond Iordan: and the people resorted vnto hym afreshe, & as he was wont, he taught them again. And the phariseis came, and asked him: Is it lawfull for a man to putte away his wife? to proue hym. And he answered, and said vnto them: What did Moyses bid you do? and they sayd: Moyses suffered to write a testimoniall of diuorcemēt, and to putte her away. And Iesus answered, and said vnto them: for the hardenesse of your harte, he wrote this precepte vnto you: but at the first creaciō God made them, man and woman. Therfore shall a man leaue his father and mother, and abide by his wyfe, and they twayne shall be one fleshe. So then are they now not twayne, but one fleshe. Therfore what God hath couplēd together, let not man separate. And in the howse, his disciples asked him agayn of the

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same matter. And he sayeth vnto them: whosoeuer putteth away his wife, and marieth an other breaketh wedlock, to her ward. And if a woman forsake her housband, and be married to an other, she committeth aduoutrie.

After the Lord Iesus had with such lessons sufficiētly prepared the mindes of his disciples against y^e storme that was at hand, he departed oute of Galile, and went into that parte of Iewry which lyeth beyond Iordan, wheras Iohn first taught. Now was Iesus so much renoumed in all places, that he could no where be hid. Therfore anon as he was cummen, the people came flocking hither in like manour as they were wōt to doe in other places. Neyther was he at any tyme wery of doing all men good, of curyng theyr bodyes, of enstructing theyr sowles. There lacked not here the phariseis, euery where one manour of menne, and like themselves. The multitude sought for health, and were desyrous to heare his doctrine: but the other desired more to take hym in a trip, then to be healed: to proue him, rather then to learne. And whiles they so did, they coloured their

maliciousnesse with a visure of holynesse, and cloked theyr disceitfulnesse with a pretended desire to learne. Oh wisdom vnapte to receiue doctrine. They came to Iesus with bodie, whome they were farre from with mynde. They put forthe vnto hym a captious question, saying: What is thyne opilnion, our Maister? * Is it lofull for the husbände to forsake his wife? This captious question deuised they among themselves, trusting thend would be, that answering therunto he shoulde be driuen to graunt eyther one inconuenience, or an other. Before, he pronounced those blessed, who gelded them|selfes for the kingdom of God. Therefore if he being a fauourer of chastitie had now giuen sentence that it had bene leful for a man to cast of his wife because to mary a new, as the lewes vsed communely to doe: thē should he haue semed to haue taught cōtrary doctrines. Againe yf he had answered that it had bene ••no wise lefull so to doe, then would they haue layed against him howe he had made the law of none authoritie, whiche geueth the husband libertie to put alway the wife: The lord because he would take these crafty felowes in theyr owne craftinesse (for they prepared a snare for him out of the law) asked thē alwayne: what nede you to aske me this question, synce yourselves do professe y^e knowlege of the lawe? What cōmaundement hath Moyses giuen you tou|ching these matiers? They answered: Moyses suffered the husband, yf there were any thing in the wife y^t offended him, by & by after a libel of diuorcement geuen vp, to put her awaye, and mary an other, if it pleased him so to doe. The Phariseis did so interprete this sufferance of the lawe, as thoughe those men dyd very well, who for euery trifling cause, woulde be diuorced from theyr wiues, & marie agayne not vnderstāding the mind of the lawe maker, whiche they might haue perceiued by the beginning of the booke of Genesis. Iesus therefore sayd vnto them: * In that Moyses gaue you this libertie to forsake your wyues, he fauoured not diuorcement, but suffred the husbādes to doe, what carnall desyre and sensualitie moued them vnto, and would rather per|mit the lesse yuell, then open a wyndowe to more greuouse enormities. He would rather suffre vnlawfull separacion, then manslaughter, poysoning, or

detestable murthering of wyues. For he knewe the hardnesse of your hartes: vnto the which vice, this thing was geuen as a remeadie, lest greater mischief should haue ensued. But in paradise before the nature of man was fallen to this wickednesse, * matrimonie was not so instituted, y^t diuorce should be made at the sensuall will and pleasure of the husband: but for euer to continue betwē man and wife, and neuer to be dissolved. For at the first time god ioyned one to one, that is to saye, man to woman: betwene whome he would haue so great loue and charitie to be, that no separacion might chaunce. For this cause, saith he, a man shall leaue his father, and his

mother, and sticke vnto his wyfe, and they bothe shall becom one fleshe, so that being now conioyned in bodie & soule, they are no lenger two persons, but one, to thentēt there maie be a mutua|l participacion of weale and woe, betwene them. These wordes plainly de|clare that God was not pleased with diuorce, els would he disanull his fyrst ordinaunce. But Moyses permitting diuorce besydes the will of God, prouided for a seasō for y^e hardnesse of your hartes: supposing aduoutry to be a small|ler offence then murthering of wiues. If this gentle permission of Moyses do please you, know you also the cause compelling hym to geue you this libertie. Therfore what god himselfe hath so conioyned at the begynning, y^t it shoulde alwayes continue vndissolued, let not man parte asunder. Put away the hardnesse of your harte, & then shall there be no nede of diuorce: then shall sepa|racion of manne, and wyfe, haue no place. With suche a sobre, and a discrete answerē Iesus defended goddes commaundement, and yet neyther condēned Moyses, nor minished the prayse of chastitie, nor finallye brought himselfe in daunger to be taken in the phariseis snare, but rather snarled thē with theyr owne grinne, who came purposely to entrap him. But after he, & his apostles were cumme into the house, and they being with him alone had asked his opi|nion herein, then did he more plainly condemne diuorcement. Whosoeuer, saith he, putteth away his wife, and marieth an other, committeth aduoutrye to herward. Agayne if the wyfe forsake the husband, and marye an other, she committeth aduoutrie to her former husbandward. For it is not mete for chri|sten men to be so hard harted, that they neyther can away with theyr wiues condicions, nor wyll by faire meanes correct them when they doe amisse, but for euery tryflyng cause conceiue displeasure against them, and ymagine theyr death, except they departe, and get them away. This is a lewishe minde, whiche my disciples must in no wise haue. The lewe putteth away his wife for stench of breth, for blearnes of the eyes, or for any such like fautes, where|as among christen men, there is but one cause onely, whiche dissolueth wed|locke, and that is, the breache of the fayth, & promise of matrimony. For that wife whiche hath letten an other manne haue the vse of her body, is nowe no longer a wife, although she be not yet diuorced: and that husbände whiche hath letten an other woman haue the vse of his body, is nowe before any sel|paracion be made, no more an husbände. As fyre is not fyre vnlesse it be hotte, so wedlocke is not wedlocke excepte that of two be made one. There cannot be one fleshe made of thre, or fower.

[The texte.] ¶ And they brought chyldren vnto him, that he should touche them. And his disciples rebuked those that brought them. But when Iesus sawe it, he was displeased, and sayth vnto them: suffer the children to cum vnto me, forbid them not: for of suche is the kyng|dome of God. Uerely I saye vnto you, whosoeuer doeth not receyue the kyngdom of god

as a chylde, he shall not enter therin. And when he had taken them vp in his armes, he put his handes vpon them, and blessed them.

When he had spoken these wordes, there were certaine persons cum thyther, who had brought vnto him yong chldren, to thentent he shoulde lay his handes vpon them, and blesse them. They sawe howe diseases wer put alway by vertue of his touching, and therfore beleued they that thesame toulching should also be good and holsome for sucking chyl dren againste manye suche inconueniences as this weake and tender age is wonte to be indaunlgered with. The disciples supposyng it not to be sitting that theyr Lorde, for somuche as he was occupied about waightier affaires, shoulde be welryed with suche triflyng matters, kept awaye the children that they coulde not approche hym, and further rebuked suche as brought them, as though they had disquieted him with their importunitie. Uerilye a litle before he pray sed lytle babes vnto them.* Therefore when he perceiued howe they would not suffer the children to cum vnto hym, because it was out of theyr remembraunce what he had said before of suche little ones, he put them vnto silence, saying: Suffre ye the chyl dren to cum vnto me, and kepe them not alway from my touchyng. For vnto suche belongeth the kyngdome of heauen. Those haue in them an ensample of innocencie and simplicitie, after the patarne wherof, proude malicious persones must be forged a newe, yf they desyre to be admitted into the kyngdome of heauen. Let no man thinke that these are to be set naught by, for theyr weakenes or symplicitie. This one thyng I assure you of: Unlesse a man be borne agayne, and all wylynesse, couetousnes, ambicion, hatred, wrath, desyre of reuengement, and enuy, put awaye, belcum suche a one in minde, as these are in age, he shall not be receyued into the kyngdome of heauen. And to thentent he might the more commend vn|to all men simple innocencie, he toke eche of them in his armes, and layed his handes vpon them euerychone, and blessed them: teachyng hereby howe Bishops ought to disdayne the simple vnlearned people, nor any other be they neuer so bery vnderlinges, or abiect persons after the estimacion of the worlde, but cherish thē in euery be halfe til they cum forwarde to a better state of perfeccion. And aboue all thinges we ought to desyre the Lord Iesus, that he will vouchesafe to laye his holy handes vpon suche persons, and blesse thē. He will vndoubtedly geue vnto little ones wyliness, wherby they may escape the diuels snares. He will geue them a tongue that goddes prayse maye be made perfite by the mouthe of infantes and suckelinges.

[The texte.] ¶ And when he was gone forthe into the waye, there came one running and kneled to him: and asked him, good maister what shall I do, that I maye inherite eternall lyfe? Ie|sus sayed vnto hym, why callest thou me good? There is no man good but one whiche is God. Thou knowest the commaundementes: Breake a●● matrimony: kyll not: Steale not: Beate no false witnes: defraude no man: honour thy father and mother. He answered and sayd vnto him: maister al these I haue obserued from my youth. Iesus beheld

hym and fauoured hym, and sayd vnto hym: one thyng thou lackest. Go thy waye, sell that thou haste, and geue to the poore, and thou shalt haue treasure in heauen, and cum, and folow me, and take vp my crosse vpon thy shoulders. But he was discomforted because of that saying, and wente awaye mournyng. For he had great possessions.

Nowe when these thinges were done in the house, and he gone forthe into the waye, then came there vnto hym a certaine yonge spryngalte, bycause that after childhode was commended, this age shoulde lykewyse

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be called from good beginniges, to thinges of hygher perfeccion. He fell doune at his feete, and sayed: Good maister, what shall I doe to purchase me eternall lyfe? The askyng of this question, smelled sumwhat of that vice, wherwith all suche are attached, as stande in theyr owne conceipt.

But gentle teachers are wonte to wynke at this fa^ute, yf it be meane and tollerable for the great hope an lykelyhode that is in this age to cum forward. For he desyreth not so muche to be taughte of the Lorde, what he ought to do, as to be prayسد for the thinges he hath already done. And he calleth hym good,* whom he beleueth to be nought els but a man, as who saye, that man had any good thing of hymself. Therefore Iesus, as though he were offended with this arrogant name, saith vnto him: why doest thou call me good? This name is farre aboue the state and condicion of man. For there is none verily good saue god alone. For this cause, as he is an arrogāt person, whoso taketh this name vpon hym: euen so he that geueth the same vnto man, geueth hym more then it becummeth hym to do. With this proheme Iesus discouraged the yong man whiche in his owne conceipt thought himselfe not muche vn|worthye to haue this goodly title, or name geuen hym: & forthwith asked him this question: knowest thou the commaundementes? Then to hym demaun|ding what they were, he answered, recityng these common commaundemen|tes folowyng, for keping wherof the Iewes chalenged the praise of goodnes and iustice. Thou shalt not commit aduoutry: thou shalt not kyll: thou shalt not steale: thou shalt not beare false witnesse: thou shalt not begile thy nigh|bour: honour thy father and thy mother. Here this yong man hopying to haue bene greatly commended, answered agayn with a glad and ioyfull hart: Mail|ster I haue euer kept all these, since I was a litle child. Iesus beholding his great towardnes (for he cloked not the matter: nor dyd not, as the Pharil|seis, of a naughty mind, or proude stomacke stand in his owne conceipt) Iesus, I say, signified y^t he was delited, euen with thonely endeuour of this age. Therefore he made semblāt that this godly affecciō of his, albeit it was vnper|fit, dyd neuertheles highly please hym, who as it were, embraced y^e great li^ellihode

he espyed in hym to profit & cum forward in y^e doctrine of y^e gospel, (for as that age seldō applyeth Godly lyuing, so •s y^e study therof right cōmēdable in y^esame) teaching vs hereby, how we o•g• not in any wise ouer sharply to rebuke yong folkes, in whō we see any inclinatiō to theuāgelike & christē god|lines: and by that meanes cause thē to withdrawe theyr yong & tender mindes frō the gospell, as sum ouer wayward schole maisters are wont to doe, which by reason of their crueltie & toughnes, be wont to teache good wittes to hate learning: but with all ientilnes to set them forward, and bring them to better thinges commending their diligence, but yet neuertheles shewing thē with all what they must endeuour thēselfes to attain vnto. Thē Iesus tēpred y^e glad|nes of this yōg man, who reioiced ouertimely, saying: That thou hast obser|ued these thinges, I cōmēd the. But perfite righteousnes stādeth not, as thou supposest, * h•rin. Thou lackest yet one thing. Thē to him merueiling, & as•ing what y^t should be, the lord answered: returne home, & make sale of all that euer thou hast▪ and deale y^e money which thou makest therof, among poore folkes. Thou shal• not lose such do•es, but for earthly possessiōs, horde vp great trea|sure in heauē. And being lighted of thy burden, & fre from all encumbrances, cum & folow me. For then will I knowledge the to be a disciple of the gospell.

The yong man wanted many thinges: but Iesus entended to shewe by tou|chyng of this one soore, howe farre he was as yet from the perfeccion of the ghospell. After he had heard him say so, he went his waie mournyng, because he was disapointed of the prayse of righteousnesse, whiche he well hoped he should haue had. For he was a man of great substaūce, and therefore it semed vnto hym a very soore thing sodainly to forgoe thesame. Yet departed he not as one vtterly to be despaired of. For he was neyther wrothe, nor murmured against Christ, but went his waye with mournyng chere and silence. He was cōmended for his verteous and godly endeuour: but that he mourneth cum|meth of mans frailtie and weakenes. For he vnderstode not Iesus woordes, the meanyng wherof was not that a man would so much forsake his goodes, as his affeccions. Whoso is redy and willyng to leaue all that he hath, if the case so require, hath forsaken all thynges.

[The texte.] ¶ And whē Iesus had loked roūd about, he said vnto his disciples. How vneasy shal they that haue money entre into the kingdō of god? And y^e disciples wer astonied at his wordes. But Iesus answereth again, and saith vnto thē: childrē howe hard is it for thē that trust in money to enter into the kyngdō of god? It is easier for a Camell to go t•rou•e the •ye of a n•le then for the riche to entre into the kyngdom of god. And they were astonyed out of

measure, saying betwene themselves: who then can be sauēd? Iesus loked vpon thē, and saied? with men it is vnpossible, but not with God. For with god all thinges are possible.

With this ensample, Iesus frayed his disciples from couetousnesse. Ther|fore when the yong man was gone away all sadde and heauy, Iesus loked round about on his disciples (for all this was done for theyr instruccion) and sayd: he his gone. Howe much a doe shall it be for them that haue aboundaunc^e of money, to enter into the kyngdome of God▪ These wordes greatlye amased the disciples, who supposed that vnnethe any one could be founde, whiche woulde sodainly lashe out great riches for the kyngdome of God, although themselves had forsaken a fewe small thinges of little price or value. Therefore Iesus repeteth the thynges whiche he spake before, mittigating the sharpnes therof with pleasant wordes, and expounding the darke saying, whiche they vnderstode not. My children, sayeth he, how hard is it for thē that haue great substance, & trust vnto it, as the common sort doe, to enter into the kyngdom of god? And leste this seme to sore a saying, I will yet speake much sorer wordes thē these, but moste true withal: It is easier, I say, for a camel to go thorow a nedles iye, thē for a riche mā to enter into gods kingdome. The disciples after they had heard him say so, were muche disquieted in their myndes, & reasoned thus amōg themselves: If no man can be sauēd vnlesse he enter into the kyng|dome of God, and if no manne can enter into Goddes kyngdome, excepte he haue forsaken his riches: then sith we see all men so inordinately loue the same, that it seemeth they will in no ease forgoe them: what riche man can there be sauēd? This carefulnes of the disciples, smelled of the godlye charitie of theyr Lord (for they were desyrous that as many as might possible, should entre into the kyngdom of god) but as yet they vnderstode not the nature & vertue of the christian profession, whiche commaundeth vs nothing to passe vpon wife, children, parentes, no nor life to, if the case so require. It is the easiest thing that may be, yf a man waye and pondre the thyng selfe, to contemne and set naught by riches: * and again it is the moste greuous thyng of all, if we re|gard the manours of the people. Therefore the Lord perceyuing his disciples to be carefull, and heauy, by reason of the wordes he spake vnto thē, and at the

nexte doore to desperacion, recomforteth them agayne. But fyrst he loketh v|pon them as he is wonte to do, so ofte as he is about to speake any notable thing, or of great importaunce. Why despayre ye, sayth he, of the saluacion of riche men? The thynges whiche I require, be of muche difficultie: but there are muche harder thynges to be perfourmed. There is nothing harder, then to set naught by life for y^e gospels sake. Herein you

shal haue me your capitain. If there shall sum be founde, vnto whome the ghospell shall be more deare then life, will you then despayre, that there shalbe sum who will set lesse by their riches, then by the gospell▪ These thinges seme vnpossible to humaine affeccilons: But al this is easily brought about by goddes helpe. God requireth hard thynges, and suche as be farre aboue the strengthe and power of man: but thesame putteth to his helping hande, that man may be able to accomlishe his commaundementes. And so cummeth it to passe, that man can do that by god almighties helpe, whiche of himselfe he is in no case able to do. Whoso w^t all the harte of his body trusteth him, shalbe able to do all thynges by hym. Therfore he that passeth not vpon his goodes for the kyngdome of god, sustaineth no losse therby, but hath great profite and vauntage. And to know this, is a thing pertaynyng, not to mans wisdom, but to faith geuen vs from heauen. For whosoeuer he be that with harte and minde beleueth that for the goodes forsaken, whiche hindred vs from doyng the busynes of saluacion, a hundreth fold so much is geuen vs here in this world, and in the world to cum lyfe euerlasting, the same will with right good wyll make suche an exchange.

[The texte.] ¶ And Peter began to say vnto him: Loe, we haue forsaken all, and haue folowed the. Iesus answered, and said: verely I say vnto you, there is no man that hath forsaken house, or brethren, or systers, or father, or mother, or wife, or children, or landes for my sake and the Gospels, but he shall receiue an hundreth folde: nowe in this life, houses and brethren, and sisters, and mothers, and children, and landes with persecucions, and in the world to cum, eternall lyfe. But many that are first, shalbe last, and the last first. And they were i the way going vp to Ierusalem, & Iesus went before them, and they were amased, and folowed, and were afrayed.

Of these wordes wherby Iesus broughte his disciples out of despaire, the same receyued more courage, and boldenesse▪ then they shoulde haue done. For nowe Peter by cōparyng himselfe to the yong man, who departed away all heauy and mourning, began to stand muche in his owne conceipt, saying: Loe, we haue forgōne all that euer we had for thy sake, and folowed the. We haue done what thou while ere requiredst of the yong man. To him thou promisedst treasure in heauen: what rewarde then ought we to hope after? If a man regarde the valuacion of the Apostles goodes, they forsoke not muche, especially Peter, who was a fysher man, & with muche a doe gate his lyuing, with his daily trauaile & labour. But vnto euery man, his owen propre substance is greatest. And he forgoeth very muche, whiche so forsaketh all his goodes and ryches, that he hathe no mōde, neyther to restore, nor to encrease the same agayn. He that hath cleane put away all affection and gredy desyre of riches, thesame hath forsaken, not onely so muche as he was worthe, but also so muche as he myght haue desyred.* The lorde after this rule estemyng the goodes forsaken of the Apostles (who with right good will did also for|sake suche thynges as were muche dearer

vnto them, as theyr parentes, theyr wyues, and theyr kynsfolkes) answered in this wyse: I tell you this for a

suretie: Not onely you shall not be defeated of your reward, but also there shall be none who for my sake, & the loue of the gospel, hath forsaken house brethrē, or sisters, or father or mother, or children, or landes, but he shall receiue for euery of these thinges so forsaken, a hundreth folde so muche, and that euen in this presente life, be the stormes of persecution neuer so great. For muche more shall encrease through the charitie of the gospell, then was taken awaye by the crueltie of persecutours. For one carnal brother or sister forsaken, he shall haue so many brethren, and systers: as felowes in professing of the ghospell. The affeccions of the spirite be more behemēte, & pleasanter withall, then are thaf|fecciōs of nature. For one father, and mother, he shall haue so many fathers, as teachers: for one house forsaken, he shall haue euery where a house, whersoleuer theuangelike and christen charitie shall raigne, which doubtles maketh all thinges common. For a litle piece of land forsaken, he shalbe partaker of all the landes whiche the true professours of the ghospell haue possession of. And if these thinges came not to passe, yet the losse of temporall goodes shalbe suffici|ently recompenced with the ghostely giftes of the soule, so that a man had a hū|dreth times leue • haue the thinges receiued, then the thinges forsaken. There is no comparison betwene such thinges as be transitory, & will sone perish, al|though no mā take them away, and the riches of the soule, whiche no man can geue but god alone: no mā can take away, but he that geueth them. And if this seme but a small gaine, there shalbe added therto the possession of eternall life in the world to cum. With these sayinges the lorde stayed the weake mindes of his disciples, leste they should eyther forthynke that they had forsaken suche thinges as thy forsoke, or els fall againe in time to cum to the loue of worldly riches, & goyng about to be enriched with vile thinges, waxe miserable poore as touchyng the goodes and riches of the soule. It is a naughtie chaūce whē a man falleth againe from the loue of the goodes of the soule, to the desyre of the goodes of the body: from true riches, to vayne and deceiuable riches: from euerlasting commodities, to fading and transytory. Now leste that by pray|syng of his disciples for forsaking theyr goodes, and maisterynge theyr affec|cions he should haue geuen them occasion to be careles, he spake further a litle sentence of lyke tenour as here ensueth: But many that nowe seme first, shall once be last. Neither are they to be despayred of, who be not yet able to per|fourme what the vertue and strength of christian perfeccion requireth: ney|ther ought suche to truste themselfe, as haue profited to a certain degree ther|in. For there are sum who haue done the like as you haue, and yet for all that, they shall fall againe to a more mischieuous couetousnesse. And there be sum, who at this presente, cannot

contemne and set naught by their goodes (of the whiche sorte that yong man was one) the whiche in tyme to cum shall excell suche as appeared to haue forsaken all the worlde. Finally it shall be found that those were poorest of all, who after the iudgement of the worlde, semed richest: and contrarily suche as appeared to contemne al worldly thinges were moste gredy and desyrous therof. For this prayse and commendacion standeth not in thinges, but in affections. He is the poorer man of both, who possesseth suche goodes as fortune hath lente hym, as though he had them not, ready to departe therewith, so ofte as his neyghboure is to be holpen, not reioycynge ouer muche yf anye encrease be, nor pynyng awaye for sorowe, yf anye thing be taken from hym: then he that setteth

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great store by that litle he hath, and neuer maketh an ende to augment and encrease thesame. Hereby he seemed to meane Iudas, who albeit that he forsoke all that euer he had, as the other dyd, and folowed Iesus, yet afterwarde was he perceiued to be a more naughtie couetous wretche, the those, which after the iudgement of the worlde be rychest.

*With suche woordes Iesus framed the myndes of his disciples, by lytle and litle against the most greuous storme of all that was at hand, the mencion wherof they vtterly abhorred. For nowe began he to goe vp to Ierusalem the whiche name the disciples hated, bycause they had hearde saye, how theyr maister should there suffer muche shame, and vilanie. In other places of the ghospell it is oft tymes mencioned, howe they went before, as when beyng hungry they plucked the eares of corne. In this vyage they coulde not so doe. For it is a painfull iourney to goe vp to Ierusalem. It is for them that be of valiant courage, and strong in spirite, and suche in whom this world hath naught that is his. Therefore Iesus nowe goeth before, and the disciples folowe after all heauy, and murmuring against hym, because he would willingly put himselfe in manifest daunger of lyfe. They both maruayled what minde he had so to do, and also feared their owne partes, leste he woulde bring them into lyke daunger. Suche disciples, so grosse, and weake withall suffered Iesus: and doth it greue vs sith we be weake our selves, to beare with the dulnesse of the weake? They gaped after a kyngdom, they delsyred to be partakers of glory, and reasoned who should haue the chiefe place or preeminence: but they vtterly abhorred that thing whiche was moste necessary for theyr saluacion.

[The texte.] ¶ And Iesus toke the .xii. agayne, and began to tell them what thinges should happen vnto him. Beholde we go vp to Ierusalem, and the sonne of manne shall be delyuored vnto the hie priestes: and vnto the Scribes, and they shall condemne hym to death, and shall deliuer him to the Gentiles, and they

shall mocke him, and scourge him, spitte vpon him, and kill him. And the th^eede daye he shall ryse agayne.

Iesus therfore to geue vs an ensample how we ought in instructing of our neyghbour, to teache him rather necessary thinges then delectable, rather holosome thinges, then pleasant: After he had called vnto hym the .xii. whome his will was should not onely be witnesses▪ but also in some pointes partalkers with him of this storme: Iesus, I say, printed in theyr myndes what he had first couertly, and anon after plainly foreshewed vnto them, saying: Loe, the tyme is nowe cum, that I haue so ofte told you of: We go vp to Ierusalē, to thentent you maye perceyue that I willingly,* and wittinglye, will suffer what tourmentes, and passion soeuer I shall be put vnto. For I must not flye, syth the tyme appointed of god is present: this sacrifice shalbe made at Ierusalem, because that place is appointed thereunto. And the sonne of man shall be deliuered into the handes of the chief priestes, Scribes, Phariseis, and elders of the people. They shall condemne hym as a felon, and a wicked person, and at the lēgthe, after they haue accused hym of diuerse crimes, iudge hym to deathe. And then incontinent shall they deliuer hym as a notorious misdoer, to the heathen people, that they may mocke hym, and spitte vpon him. To be shorte, he shalbe scourged, and slayne: but on the thyrde day he shal arise again from death to lyfe. It is nedefull for you to knowe, & remembre these thynges, specially for twoe causes: partly leste ye thynke that the same beyng

altogether wrought accordyng to Gods determinacion, be done by hasard of fortune, vnknowyng to me, or againste my wyll: partly leste this storme whē it is cumme, trouble you out of measure, as men that thought nothing there|on. For it is not mete you shoulde take it greuously, that I wyll willingly suffre for your cause, according as my father hath determined I shall doe: ney|ther is it conuenient that you should be dismayed, as at a thyng whiche hath chaunced vnloked for, sith I haue so ofte times warned you hereof before.

[The texte.] ¶ And Iames, and Iohn the sonnes of zebede, came vnto him, saying: Maister, we woulde that thou shouldest do for vs whatsoeuer we desyre. He said vnto thē: What would ye that I should do for you? They said vnto him, Great vnto vs that we maye syt, one on thy right hand, and the other on thy left hand, in thy glory. But Iesus said vnto thē: ye w^o not what ye aske. Can ye drinke of the cup that I drinke of▪ and be baptised with the baptisme that I am baptised with? And they sayd vnto him: That we can. Iesus sayd vnto them: ye shall in dede drinke of the cuppe that I drinke of, and with the baptisme that I

am baptised withall, shal ye be baptised in. But to sit on my right hand and on my left hend, is not rayne to geue, but it shall happen vnto them, for whome it is prepared.

Now when the Apostles were all in their dumpes, and like men amased by reason of these wordes, and durst not now counsayll hym to the cōtrary: two of them, that it is to wete, Iohn, and Iames the sonnes of zebede, came vnto hym alone. These .ii. after they heard hym speake of his resurreccion, conceiued good hope,* that that same kyngdome which he had so oft tymes promysed to cumme, shoulde very shortly begyn. For as yet they had not cleane cast out of their mindes the desyre of worldly aduaunceme•t. For they set their mother a worke, & by her desyred him to haue summe preeminēce & soueraigne dignitie geuen thē in thesame kingdom: but or euer, they vttered theyr minde, they did what they coulde to get a faythfull promise of him before hāde to haue theyr requeste graunted, because it should not thē be lawful for him to deny it them. The Lord makynge as though he woulde deny thē nothing whatsoever they demaunded, bad thē tel on hardely what great thing it was that thei sued for. For it semed that they would desyre some weyghty thyng, or hygh promociō. Lorde, saye they, oure petition and suite is, to haue this honourable prefer|ment in thy kyngdome, that we may sit nexte the, the one of vs on thy ryght|hand, and the other on thy lefte. Iesus by askynge them a question, plainly be|wrayed theyr ignorance and rudenes. For as yet they dreamed vpon a cer|tayne corporall kyngdome: as yet theyr myndes were vpon the primacy. Howbeit it was then no time to rebuke thē for theyr grosse ymaginacion: but yet bryngeth he thē agayne to the remembraunce of death, the whiche they so muche abhorred. Because, sayeth he, ye perceiue not what maner a thyng the kyngdome of God is, therefore ye wo•te not what ye desyre. You seke after vaynglory, and consydre not by what meanes the true glory of my kyngdom is attayned. I will open you the waye, and yf the same do lyke you, then trust ye verely to haue the glory that you desyre, saue alonely that it shall be a true glory, and not suche a one as you dreame vpon, and imagine it to be. Can you drinke of the cuppe I now make my selfe ready to drynke of?

Can ye be baptysed with the baptisme that I shall ere it be long be baptised withall? * They of a gredy desyre to haue theyr petition graunted, as they folyschly desyred this preeminence, euen so did they rashly promyse for theyr be|halfe, and saye they could: notwithstanding as yet they knewe not themselves •righte. Neyther did the moste gracious Lord rebuke thē for this their great

folly, forasmuch as the tyme was not yet cum, that they shoulde be receivable of these mysteries. As yet whatsoeuer they heard, they heard it as it were in a dreame: and yet did he with neuerthelesse diligence teache, & instruct them, euer attempering his wordes to theyr weakenesse, because they beyng after|wardes, as a man would say, wakened out of their slepe, and manifestly perceyuing the truth by the holy ghoste, shoulde with more entyre affeccion loue theyr Lord, who beyng suche a one as he was, would so iently beare w^t suche maner of disciples: & also because they being once growen to more perfeccion, should agayne folowe his ientlenes in bearyng with the weaknesse of theyr euen christen, whom they should happen to instruct, hauyng alwayes in theyr remembraūce, how ignoraunt, howe forgetfull, and how dull they also them|selues sometime were. This was an ambitious saying: Let vs sit nexte the in thy kyngdome. It was vnaduisedly spoken when they sayd: we can doe it. For it was spoken of thē, who would soone after deny theyr Lord & maister for feare. But suche error as springeth not of malice or obstinate euylyes, but of symplicitie, must either be rured, or els borne withall for a season. Therfore Iesus answered: Truly ye shal drinke of my cuppe, & shall be baptised with the baptisme that I am baptised with: but in tyme to cum. For as yet ye are not able to do the thyng, whiche ye beleue ye can do. Therfore prepare your mindes hereunto: but leaue all y^e iudgement of your rewarde to god the father. Let your only endeuyr be to counterfaite me, & folow my trace. He hath for euery mā his peculier rewardes already prepared, and will distribute thesame as it shal please him. For this matter is not so ordred in the kingdome of heauē, as it is in princes courtes, wheras he is not alwayes chief in dignitie, whiche deserueth so to be: but he whome the prince or kyng chiefly fauoureth. Sum|times he fauoureth the naughtiest person of all. But with my father there is no regarde of person. Neither is it your parte to regarde the measure or multitude of your merites and deseruinges, sith you are able to do nothyng of your selues: nor to conside how far ye passe other. You must only do your endeuyr accordinge to the power that God hath geuen you, to folowe me. Ye shall not be defeated of your reward, although you thinke not theron at all. For he that fighteth for the rewardes sake, and would not els fight vnlesse he thought he should be rewarded for his labour, cleane disappointeth himselfe of the reward. Let no man be his owne iudge, but do what he can: and then remitte the whole iudgement vnto god.

[The texte.] ¶ And when the ten heard it, they began to disdayne at Iames & Iohn. But Iesus, whe he had called them to him, sayd vnto them: ye knowe that they which are sene to beare rule among the people, raygne as lordes ouer thē. And they that be greate among them, exercise auctoritie vpon them: neuertheles so shall it not be among you. But whosoeuer of you wyll be greate amōg you, shall be your minister. And whosoeuer of you will be chief, shall be ser|uaunt of all. For the sonne of man also came not to be ministred vnto, but to minister, and to geue his life for the redempcion at many.

And loe, howe one euill sprang of another. The simplicitie of these two disciples, bewrayed a greater rudenes and ignoraunce of the rest. For after it was cum to the others knowledge what the two brethren, althoughe theyr request was not graunted them, had desyred of the Lorde, they all in maner disdayning hereat, were angry with them and in theyr toppe, because not regar|ding theyr simplenes and meane estate, they presumed to desyre y^e first or chief place which was rather due vnto them. There was none of them all but holped

he should haue had that preferment himselfe, accordyng as eche of them fauored his owne gyftes, and desertes. Doubtles these are the very affecciōs of suche persons, as leade theyr lyues in princes courtes. Euery man there highly estemeth hymselfe: euery man warraunteth hymselfe the moste hono|rable aduauncementes, and hath great heart burning and disdayne at others preferment saue that the ambiciōn of courtiers is spiced with malice, where as the disciples ambicion was nothyng els but mere ignorance and symplicitie. And whyles they straue thus for the preeminence and primacy, they had cleane forgotten the wordes that Iesus had spoken of the least, and greatest in the kingdom of heauen, and of the imitation and folowyng of the lytle one. If any man aske the question why the Lord suffered so great ignoraunce so long while to continue in his disciples, by whose ministrye he purposed to haue the doctrine of the gospell preached, & taught throughout all the whole worlde: truely, the chiefe cause was, because he would by litle and lytle cleane weede out of theyr mindes, this and suche other naughty affeccions, and ther|fore doeth he suffre them so oft to fall againe into the same affeccion, that is to say, into ambicion or desyre of dominion & prefermēt: euen as if a mā be soone delyuered of an ague he soone forgetteth bothe his disease and also the benefite of the physician, that cured him: Agayne if he ofte tymes recidiuyng, and fall|yng into the same disease agayne, be at the length with mucche a doe rid & healled therof, thē doth he the more hate his disease, and also the more knowledge the benefite of his healing, and shall better knowe how to cure other that are lykewise diseased.* Therefore Iesus perceiuing that the fonde petition of y^e two, and the disdaynfull wraethe of the other, yssued bothe out of one well, called them all vnto him, because he would minstre phisicke vnto them all with one medicine. As oft, sayth he, as ye heare me speake of the kyngdome of heauen (whiche verely is a spirituall kyngdome & differeth no lesse from this world|ly kyngdom, then the yerthe differeth from heauen) do not you by vayne and phantasticall ymaginacion, fayne such a likenes & an apparaunce of thinges, as you see here in yearthlye kyngdomes. For ye knowe that those whiche seme to be •chiefe rulers among the heathen people of his world, play the lor|des ouer suche as be vnder their obeysaunce, and subieccion. And they whiche are great men among the

heathen do exercise their power and authoritie ouer them, that they haue rule and gouernaūce of. Beware there be no suche thyng among you. Here a desyre to helpe the neyghbour, maketh a man greater, and not y^e desyre of worldly prefermēt. Therefore as I haue also taught you before tyme, whoso desyreth to bee great in very dede among you, let y^e same be your minister: let him, I say, not exalte himselfe to beare rule, but humble himselfe to do all men good.* And whosoeuer will be chiefe among you, let the same be the seruaunt of all the rest: let him not challenge any soueraignitie or preemi|nence, but serue to thende he may do all men good: not sekynge hereby his own honour, but referring all the whole prayse and glory vnto God, whom he serueth in his mēbres. Let it not greue you to counterfaite the ensample whiche you see plainly expressed in me. For the sonne of man came into the world, not to rule, nor to lay the yoke of bondage vpon other mens neckes, but to be a minister for euery mans saluacion: and not onely to serue for all mens wealth & cōmoditie, but also to geue and bestowe himselfe for the enfranchisyng of bōd|men, to this ende, that by the death and losse of one, a great many shoulde be

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saued. Of a truthe this is the very Euangelyke and chrystian soueraigntye, whiche whoso will desyre, let hym desyre it as I doe, and loke for a rewarde, not suche a one as he appoynteth vnto himselfe, but suche as it shall please the father to geue hym: lyke as I without condicion obey my fathers commaun|dementes euen to the crosse, wholly referrynge the rewarde of myne obedience vnto his wyll, and godly arbitrement. It shalbe a great shame for you to desyre dignitie as you see worldly prynces doe, and to seke for a rewarde of the father of heauen. Eyther desyre you the kyngdome of heauen, and loke after an heauenly rewarde: or els if you desyre this worldly kyngdome, then require ye not the rewarde of the kyngdome of heauen.

With suche lessons and monicions they were before hande instructed and taught, who went with Christ to Ierusalem. For the cleuer that euery man is from all affections, the better appointed is he to go to y^e battayle of the crosse.

[The texte.] ¶ And they came to Hierico. And as he went out of the citie of Hierico with his disciples, and a great numbre of people, blynd Bartymeus the sonne of Timeus, sat by the hye waie syde beggyng. And when he hearde that it was Iesus of Nazareth, he began to crie, and saye: Iesus thou sonne of Dauid, haue mercy on me. And many rebuked him that he should hold his peare. But he cryed the more a great deale: thou sonne of Dauid haue mercy on me. And Iesus stode styll, and commaunded hym to be called: And they called the blynd,

saying vnto hym: Be of good comforte, ryse, he calleth the. And he threwe awaye his cloke, and rose & came to Iesus. And Iesus answered, and saide vnto him what wylte thou that I doe vnto the? The blynd sayde vnto hym: mayster, that I might see. Iesus sayde vnto hym: goe thy waye thy faythe hath sauēd the, and immediatly he receyued hys syght, and folowed Iesus in the waye.

Nowe were they cum to the Citie of Hierico whiche is not farre from Ierusalem. Hierico in the Syrian tong signifieth the Mone. By the Mone is figured this present life, whiche is nothyng els but the common course of the worlde, where some be borne and some dye: some be sycke and some be whole: some growe towardē mans state, and some draw in age: sometymes chaunceth glad thynges, and sometymes heauy. For our cause Iesus came downe from that heauenly tranquillitie, yet wyl he not tarry here, but hasteth to Ierusalem, being very desyrous of mannes saluacion. And hitherto his disciples, and with them a great multitude of people, folowed him. Marke well howe Iesus is euery where as he is called. Eyther he teacheth, or healeth, or els restoreth to lyfe agayne. What his deathe shoulde cause through the belliefe of the ghospell that was preached, he shewed nowē plainly by a corporall fygure. Mankynde was blinde through ignoraunce of the trueth, & poore and beggerly for lacke of all vertues. Unlesse Iesus had passed by vs, there had bene no hope of lyght.

For a certaine blynde begger well knowne of the people, called Bartymeus, the sonne of one Timeus, ^{*} sate by the hyghe wayes syde, who when he perceyued hym to cum, began to crye, and saye: Iesu the sonne of Daud haue mercy vpon me. Fyrst the bruite, or preaching of the Ghospell, sheweth vs that Iesus passeth by: then the great confidence whiche we straightwaies conceiue of hym, will not suffre vs to holde our peace when he goeth by. For the synner knowledging and confessyng his wretched luyng, cryeth vpon the mercifull sauour, and desyreth hym to take mercy and compassion vpon hym. He is at the nexte dore to lyght, whoso knowleageth his owne great blyndnes. To saye, Lorde haue mercy vpon me, is not a saying of the Phariseis, who thought themselues to be men of a perfite syght, but an euāgelike and a

christian saying. Neither vse the Phariseis to saye: O thou sonne of Daud. For they say: is not this the carpenters sonne? That blynd man sawe a greatdeale more in the darke, then the Iewes do at this present day, whiche boast & bragge vpon the knowledge of the lawe, & professe themselues to be guydes of the blynde. But the multitude of people is an impediment and hynderaunce to the sely wretche, thus crying and calling for mercy. For what other thyng can they do but disturbe and trouble? His conscience also cryeth out against hym, not with one voyce, but with as many as are the

offences that he knoweth hymselfe gilty of, saying: what hast thou to doe with Iesus, whiche art defyled with so many synnes? The lawe cryeth and barketh against hym sayling: thou cryest in vaine: God is iust: loke after punishment for thyne offences. The rulers of the Synagoge crye out againste hym, commaundyng that no man preache, no nor be so hardy as once to name this name Iesu, sayling: there is no healthe and saluation in Iesu, but in Moyses. To be shorte, the same thyng doe the Philosophers and heathen princes. But that a man may knowe a very euangelike and christen faithe in this blynde man, he gaue not ouer when the people thus cried against hym, insomuche that being rebuked, and commaunded to holde his peace, he cryed louder then he did before, sayling: Thou sonne of Dauid haue mercy vpon me. The people were offended with his crying: Iesus alone was nothing offended herewith, but stode styll, and commaunded hym to be called vnto hym. He hearde hym crye as he, passed by: but he made as though he had not heard hym. This came not of any daungerousnes on Iesus behalfe: but was the acte of him, who went about to wryng out of the man a notable faythe, for the ensample of other: and his pleasure was to teache all men by this blinde man, howe & by what meanes light maie be extorted or gotten perforce of Iesu. The fyrst hope to obtaine light, is to haue Iesus to stand still at our crying: The secōde, to be called vnto him, eyther by the teachers of the ghospell, or els by the secrete inspiracions of the holy ghost. For the blynde man could not go vnto hym, vnlesse he had bene led and guided by holy scripture, which we ought in no wise to despise, although it be ministred by mā. The Apostles, and preachers of the ghospell, do happily call a blynde mā, when they call him at the cōmaundemēt of Iesu. But nowe adayes they call without his cōmaundement, not vnto him, but to the aydes of humaine Philosophie, or Heathen learning, to thobseruacion of Moises law, & to y^e cōmodities & pleasures of this presēt lyfe. Assuredly these allers make the blinde, more blinde then he was before. But the Apostles obeyng their maisters cōmaundement,^{*} called this man vnto Iesus, and so true is it, y^t they dyd not crie, & brable against him, as the people did, that they put him (hauing good hope already) in more hope and comforte, saying: Be of good chere, aryse, Iesus calleth thee. The blinde man conceyued so great hope herewith, that he cast away his cloke whiche defended hym againste the cold weather, and skyped out of the place where he sate, and ranne to Iesus. Here will I staye the a lytle while, good reader, because thou mayest marke the greate readinesse of mynde,^{*} and feruent courage of this blynde begger. Howe ofte arte thou called vnto Iesus? & doest neither caste away thy cloke or mātell, nor skyp out of thy dēne of misery, nor run vnto hym y^e calleth thee, but tournest thy backe, but lingrest from day to day, but castest doubtes, but •dest cauillacions and fayned excuses, but waxest luskyshe in thy fylthe, and

darkenesse, & haddest rather aske an almes of y^e worlde in a foule beggerly cloke then receiue light of Iesus, wherein is conteyned the summe of all felicitie? What a goodly and faire vesture is the garment of innocencie, and cleane lyfe? What a foule mantell hath he y^t is clothed with lechery, with couetousnesse, with excesse and ambiciō? Howe vile and wretched a begger is he, whoe for a small and corporall commoditie croucheth and kneleth vnto this world? Howe miserablie blynde is he, that neyther knoweth himselfe, nor almighty God his maker? As ofte as thou arte called from this miserable wretchednesse vnto Iesus, either when thou readest the ghospell, or hearest thesame preached, or els whan thou art drawn by a certaine secrete inspiracion of the holy ghoste, why doeste thou not then (all thynges layde aparte, that are wonte to let and hinder a man to attaine so great felicitie) leape vp vnto the hope of a better life? Why runnest thou not with moste sure faythe vnto Iesus, whiche onely is able to geue the light, and will geue it to all men? Iesus cometh vnto the: he calleth the: and doest thou again for thy part grutche to mete hym? Thou pynest and wyddrest away euen tyll thy dying day in thy darkenesse: but thou shalt not euer haue Iesus passing by the. Certes after death he calleth no manne to saluacion, but to iudgement. When he passeth by here in this worlde, he heareth him that cryeth, haue mercy vpon me: here he standeth still, here he calleth, here he giueth light. This begger hath made the ashamed of thy slouthfulnesse, vnto whom the Lord, when he was cūmen vnto him sayd. What ayleth the to crye? what wilt thou haue me to do vnto the? what knewe not Iesus why he cryed? knew not he what he shoulde doe? That is not so: but all this was done for our custruccion. Many beleued that this blynde man loked for an almes of the lorde, because he was a begler. For so nowe a daies many crye vnto Iesus: Lorde haue mercy vpon me. And beyng demaunded what they sue for, what they desyre to haue, one sayth, graunt that I maye be riche: an other, that I maye gette an office: this man, that I maie haue a wyfe with a good dowrie: an other geue me bo|dilye strength: geue me long lyfe: or graunt that I may be auenged on my enemy.* But these thinges Iesus many times taketh awaye from his frendes, because it so behoueth for their saluacion. The euangelike begger desyred none of all these thinges. For he knew right well what ought to be desyred of Iesu. Therefore let vs both heare and folowe hym: Rabbone sayeth he, (that is as muche to saye, as my maister) make me to see. For being careles for all other thynges, he desyred nothing els but light, whereby he might see God and his sonne Iesus, whom to knowe is euerlasting lyfe. For in scripture to knowe God, is nothing els but to see God. O very Euangelike and christiā praier, How fewe wordes hath it? but how great faith? Doubtles this is that short prayer whiche pearceth the heauens. Therefore, Iesus answered: Go thy way, thy faith hath purchased the helth. He is not byanby a man vndoen, and cast alwaye, whiche seeth not awhit with bodelyiyes: but whoso seeth nothing at all with the iyes of his soule, thesame cannot, be sauēd. To haue recouered these iyes, is life euerlasting. Heare this saying thou pharisaicall fellow who|soeuer thou be, that sayest: I ascribe my safety to myne oft

fastinges, to my long prayers, to mine almesdedes and my sacrifices: and for that cause thou criest not with the begger, haue mercy on me: but sayest, geue me the reward due vnto my deseruinges. Now Iesus doth contrarily ascribe saluacion vn|to faith, and not vnto woorkes.

The blinde man streyght wayes recouered his sighte, not because he deserued it, but for that he beleued. And being commaunded to go his waye, he folowed Iesus. Lighte is geuen the freely: thy blindnes is taken awaye for naught. Afterward thou art left to thyne owne arbitrement whether thou wilt vse the gift of god aright or no. Thou art not compelled to folow: thou hast onely power geuen the to see Iesus: go now whither thou wilt, but at thyne owne auenture. What did that blessed blinde man? Heretourned not backe agayne to his beggerly cloke, or mantel: he retourned not to his olde beggerye, but forgote all these thinges, and folowed Iesus in the waye. It auaieth but litle to haue knowen Iesus, vnlesse thou do thy deuoire to folowe him whom thou seest. Iesus goeth straight to the crosse, hither muste thou folow hym, af|ter thou hast once recouered thy syght a gain. As long as thou art blynd, thou maiest crye: Iesu haue mercye vpon me: but thou canst not folow him this way, before thine iye syght be restored. For who would folow him that willingly geueth his soule to death, onlesse he saw by fayth, that worldly reproche were the waye to euerlasting glory: that bodily tourmentes, and afflictions, were the waye to euerlasting ioyes: that death were the waye to lyfe eternall. These thinges the quicke syghted of this world, see not perfite, who do not onely with all theyr iyen loke after rule, riches, honoures, pleasures, and long life: but also endeuoire themselues to get thesame by vnlefull meanes, as by counsayling before with Astronomiers, Soothsayers, Inchaunters, or Necromanciers. These thinges, I saye, they onely see whiche beleue the do|ctrine of the gospell, and haue sure truste that they shall receyue and enioye the reward promised in thesame.

The .xi. Chapter.

[The texte.] ¶ And when they came nie to Ierusalem vnto Bethphage, and Bethany, besides mounte Oliuete, he sendeth forthe two of his disciples, and sayth vnto them: Go your waye into the towne that is ouer against you, and assone as ye be entred into yt, ye shall find a Colte bound, whereon neuer man sate, lewse him, and bring him hither. And yf any man saye vn|to you, why doe ye so? say ye, that the lord hath nede of him, and streyght way he will send him hither. And they went their way, and found the Colte tyed by the doore without in a place where two wayes mette. And they lewsed him. And diuers of them that stode there, sayde vnto them, what do ye lewsing the Colte? And they sayde vnto them euen as Iesus had commaunded. And they let them go. And they broughte the Colte to Iesus, and cast theyr garmētes on him. And he sat vpon

him. And many spred theyr garmētes in the waye, other cut downe braunches of the trees and strawed them in the waie. And they that wente before, and they that folowed, cryed saying: Hosanna. Blessed is he that cummeth in the name of the lorde. Blessed be the kingdome, that cummeth in the name of him, that is Lorde of our father Dauid: Hosanna in the highest.

That thing was not yet wrought in the mindes of the dis|ciples, whiche Iesus expressed and set out by a figure, in y^eblind man. They yet sawe not perfittly with their inward iyes, how happy is the death of those y^t folow Christes deathe. They yet dreamed vpon this worldly kyngdom. The lord therfore, because he woulde the better fastē this in their mindes, how such as will folow him, ought in no wise to desyre the kingdom of this world, shewed them a spectacle, wherby he derided and laughed to shorne all worldly pompe & glo|rye,

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as a thing that lasteth but for a season, and soone shall perish: yet by the same he plainly declared, that he could haue commaunded whomsoeuer he woulde, to do what it had pleased hym, saue that his will and pleasure was rather to obey the wil of the heauenly father. Finally he woulde haue all menne to know howe he was the selfesame persone, whome the Iewes awayted for to cumme so many hundred yeares before, (according to the prophecies and foresayinges of the Prophetes) for the saluacion of the whole worlde. When therefore he approched, and was nye vnto Hierusalem (for he was by Bethphage, and Bethany, whiche are two litle townes in the mountaine called mounte Oliuete, from whence a manne might haue sene Ierusalem) he sente oute from thence two of his disciples, geuing them in commaundement to do as foloweth: Go ye, saith he, into that towne whiche you see yondre directly against you, and by and by as ye be entred in, you shall finde an Asses foale tied at the gate,* the whiche is not yet broken: and whereupon no man hath ridden vnto this day: leuse it, and bring it hither vnto me. And if any man aske you the question why you vntie it, say again: the lord hath nede of this, and straight waies he shall send it hither to me. The disciples went their way as they were bidden, and so came, and found an Asses foale tyed before the gate, in a place wheras two wayes met, and leused it. In the meane while some of those that stode by, when thei sawe straunge ment vntie the foale, saide vnto them: Syrs what meane you? Why vntie you the foale? The disciples made no other aunswere, then the lorde commaunded them to make, saying: the Lorde hath nede herof. The other notwithstanding it was vnknownen vnto them whom they called theyr Lorde, did yet let the foale goe without anye further questioning, or reasoning the

matter with them. The disciples after they had vntied it, broughte it vnto Iesus. Here I woulde haue the earnestly monished, good reader, that not onely the wordes whiche Iesus Christ spake, but also whatsoever he did all his lyfe long, was not doen at all auentures, but by the counsayle and wisdom of god, for mannes eru|dicion. For there is nothing that hath not in it, * either an ensample set out to thentent to moue and styrre vs to vertue, and godly lyuyng, or a represen|tacion of the olde prophecies, or a fulfilling of the fygures, wherwith the lawe dyd as it had bene, with certaine darke misteries or riddles, sygnifie Christe: or els a sygnificacion of thinges that afterwarde shoulde happen and cum to passe. And wheras the mysticall sence of euerye thing is diligently to be searched out, yet the more he approached vnto the tyme of his death, when the busynesse of oure saluacion shoulde chiefly be wrought, the more holyer mysteries were all thynges full of. For now was that tyme at hand, the whiche he greatly thirstyng, and desyring all mennes saluacion, spake of before, saying: when I shalbe lifted vp from the earth, I will draw all thynges vnto me. For there was not roume ynoughe in Iewry for his charitie: And there the fruite of the ghospell dyd not counteruayle the labour, and diligence of the tiller. For this cause Christe sent for the wilde, and vn|broken asses foale, wherupon no man had sytten before. This foale signifieth the Gentiles, who neyther obeyed the lawe of nature, nor were vnder Moses lawes. For vpon the Asses, that is to saye, the Synagoges backe, both Moses, and the prophetes had ridden. Certaine of the newe disciples are now sent out to call the Gentiles, who call them not to Moses, but to Iesus.

Here woulde there not lacke some whiche woulde brable and speake against them, and saye: What do you? why vntie you the foale? For this foale had both many, and also vncertaine Maysters, and was tyed, and stode where two wayes met. Whoso is not obedient vnto goddes commaundementes, hath as manye maisters, as he hath vices that he serueth and is subdued vnto: and is so tyed, that he hath no house, but standeth in sight where two wayes mete, readie for euerye manne that wyll take hym. But when Iesu calleth, no man hath power to resiste. The Iewes cryed, and sayde: This saluacion is oures by promyse. Why then are the Heathen Idolatours ioyned with vs? Unto them aunswere was made: he that is the Lorde of all, hath nede of suche foales. He is now wery with labouring in vayne among the Iewes, and desyeth to reste hym vpon the vnbroken foale. That this foale is vn|broken, doeth not displease hym, so there lacke not obedience of fayth. A newe ryder hath nede of a newe beaste to ryde vpon.

The disciples, who as yet wot not what the matter meaneth, do neuer|thelesse with their diligent ministerie, * helpe forthe & further the

matier. They couer the foale with their mantels, because he should not ride vpon his bare backe. O▪ whosoever thou be that art a preacher, and teacher of the gospel, follow this diligence of y^e disciples. Whosoever thou shalt see an vnbroken Asses foale tyed where two wayes mete, ignoraunt of the law of the ghospell, and subiect to many vices, but for folly, and simplicitie, rather then of any malice or obstinate euellnesse: and suche a one as will obey yf a man leade it awaye, loke thou vntie it and bryng it vnto Iesu. Caste vpon it the mantell of holsome do|ctrine: and then Iesus the Lorde of all, will vouchesafe to ryde vpon his backe. Folow thou also the diligence of the other, who against that Christe shoulde ryde forth couered the way with their garmentes, that is, with ensample of the uāgelike and Christian godlynesse. Many there were also whiche decked the way with boughes, cut down from trees, especially from the Palme trees whiche beare the figure of virgins, and Martyrs. Iesus the Lorde of all thought it a royall thyng to ryde through suche a waye vpon suche a beaste.

Nowe staye a lytle whyle, good reader, and compare me with this spec|tacle, or sight, one of those that were chiefe amonges the lewish priestes: and fyrst of all regarde what manour of personage is he, and howe great, whiche rydeth vpon the Asses foale. It is the sonne of God, vnto whome the father hath geuen all power in heauē, and in earth. It is the sauour and gouernour of the whole worlde. It is the authour, Lorde, and kyng, of all thynges that are created and made: a priest for euer after the order of Melchisedech, who with a becke was able to do whatsoever he would: whose maiestie all the or|ders of Aungels do adore and worship: who sitteth on the right hande of the father almightie. •ith his dignitie compare me a bishop of one tēple, whiche hath bought y^e priesthode or prelatie lasting but for one yeaere, of a wicked and Heathē kyng, for a filthy summe of money. Compare the bare heade of Iesu, with his tyare or myter, all glysteryng and shining with golde, and precious stones. Compare that sobre, and mylde countenaunce of Iesu, with his face puffed vp with pryde: with his grym forheade, with his frowning browes, with his stately loke, with his contencious or vncharitable mouth. Com|pare the bare handes of Iesu, with his fynghers laden with ringes, and precilous stones. Compare the course, and homly garment of Iesu with his tragil|call

or masking apparayle, who weareth nothing courser thē clothe of golde, or purple sylke. Compare the disciples mantels, with his golden saddles, with his couering clothes of cry masyne sylke,* with his syluer styropes, but ouer gylte. Compare this commune Asses foale that caried Iesu, with so manye Mules trapped with sylke, and clothe of golde, with so many royall coursers and great horses, with so manye Palfrayes of great pryce, with so many wal|gons, with so many chariottes, with so many chaires of estate prepared

to calry one man. Compare me the fewe, and poore simple disciples of Iesu, with y^e solemne pompe, passyng the pompe of any worldly prince, of suche as go be|fore the Bishop, of his hensemen, of Trumpettes of sundryetune, of suche as enuiron and garde his personage, of the bende of horsemen, and footemenne: amonge whome as euery of them is moste proude, hye mynded and statelye, so is the same nexte the byshoppes owne proper persone, and in greatest fauoure and conceipte with hym. Compare the ioyfull crynges of the children that went before, and folowed Iesu, who inspired with the holye ghoste, song this sayinge taken out of the prophecie of Dauid: Hosanna, that is so say, make vs safe. Blessed is he that cummeth in the name of the Lorde: Blessed be the kyngldome of our father Dauid that cummeth. Hosanna in the highest. Compare, I saye, these ioyfull crynges with the vnghostlye acclamacions, wherwith the multitude of flatterers crye vpon and vngracious lewishe byshop, saying: God sende the moste holy father in God, long lyfe. God graunt hys hygheste prieste the victory. I praye god that the moste blessed and chiefe prelate of relilgion may raigne in prosperitie. Howe much Iesus defieth suche byshops, this one thing plainly declareth, because he commaunded all that coloured and stately priesthode, with the temple therof, vtterly to be abolished & destroyed. For these be they by whome euen now in our dayes, Iesus (who wyll be the onely head of priesthode) is slayn in his mēbres. He seketh for those ministers that maye bryng vnto hym the Asse, that maye couer the foale with their mā|tels, that maie strowe the waye with Palme boughes, and with godly accla|macions and crynges, knowleage that the kingdome of the ghospell promised of the prophetes is come and presente. Neither geueth he any eare to the Pha|riseis muttring against him, and not contented with these ioyfull crynges of the people: but sayth that the very stones shall soner crye out, then goddes glo|ry be conceled.

[The texte.] ¶ And the lorde entred into Hierusalem, and into the temple. And when he had loked round about vpon all thynges, and now euentyde was come, he wente out vnto Bethanie with the twelue. And on the morow when they wer come oute from Bethanie, he hungred And whan he had spred a fygge tree a farre of hauyng leaues, he came to see yf he mighte fynde any thyng theron. And when he came to it, he founde nothing but leaues, for the time of fygges was not yet. And Iesus aunswered, and saide vnto the figge tree: neuer man eate fruit of thee hereafter whyle y^e world standeth. And his disciples heard it.

With suche a pompe the kyng Iesus entred into the royall citie of Hierusallem: the heauenlye priest entred into the temple, and there as it was beseming for a kyng, and priest, taught the people, healed the sycke, made strong the weake and feble, as one vsurping violent rule in another mannes kyngdome. In the meane whyle the wycked priestes, Phariseis, and headmen of the peo|ple freated at the mattier, but the symple people easye to be enstructed cryed ioyfully vpon hym.

Iesus as thoughe he woulde haue restored the decayed religion of the temple, whiche the phariseis thought that tyme chiefly to flourishe, behelde euery parte therof, diligently bewyng and marking yf anye thyng were done therin, not besemyng the house of god: not because he passed so muche what were done in that temple, whiche he knewe very well shoulde within shorte space after be destroyed: but his pleasure was to declare by a certaine corporall fygure what maner a churche he woulde haue his to be, whiche he buylled of lyuely stones. Among these stones it is mete that the christian bysshop be conuersaunt and walke, hauing alwaye a diligent iye, and seyng that there be nothing among them, whiche maye defyle the temple dedicated vnto god. The thinges that defile it are ambicion, filthle gayne, couetousnesse, and falsehode. These abhominacions the Lord Iesus doth not suffer in his temple.*

Nowe when the euening drewe nighe, he returned into Bethanie, because that in so riche, and royall a citie, he coulde fynde no place to be harboured in. O flower of religion, whiche cannot awaye with the chiefe prelate of all religion. Oh misnamed Hierusalem, whiche blynded with worldly lustes, knowleth not her pacifier. O happye Bethany whiche without the woorkes of the lawe, through the onely obedience of faith, deserued to haue Iesus to be her geast. When on the nexte daye in the morning earlye, he retourned from Bethany to Hierusalem, as he trauallyed by the waye, he beganne to waxe hungrye, who in very dede hungred mannes saluacion: and the swetest bread vnto hym that coulde be was to redeme mankynde, accordyng vnto the falthers wyll and determinacion, albeit he was also, touchyng the nature of manne whiche he had taken vpon hym, verily pangued with bodely hunger, and felte the griefe thereof as other menne do, by reason of the drieth of his boldye.

Therefore when he sawe a farre of a figge tree, whiche because it was full of grene leaues, appeared to haue had some fruite: he ranne thereūto to se whether it had any thing to asswage his hunger withall. It is a sore payne when a man is very hungrye, and hath nothing to eate. But it is a muche greater griefe for one to see those miscarye through their vnbelefe, whome he is velry desyrus to saue. And when he came vnto the figge tree, and deceyued with the allurement of the leaues, found no fruite thereon, he cursed it, saying: Ne|uer man eate fruite of the hereafter whyle the worlde endureth.

The disciples secretly meruailed betwene themselues why he thus cursed the tree, especially sithe the time was not yet cum, whē this kynde of tree is wonte to haue fruite. Corporall hunger hath her proper angre: But theuangelyke and spirituall hunger, hath a more sharpe & bytyng testinesse. Christ thought euery taryng ouer long whereby mannes saluacion was prolonged. And trees haue due tymes appointed them of nature, when to

bryng foorth their fruite, so that he maie appeare vnreasonable to pray that it might bee eluermore baraine, because it brought not furthe fruite before due season. Furthermore, for what purpose ranne Iesus to the figge tree to shake downe the fruite yf there had bene anye, sythe he knewe right well there was none? But this arte whiche in outwarde apparaunce semed fonde, and vnreasonable, occasyoned the disciples not onely to be more attent and take better hede, but also to ensearche the mistery thereof. The Lorde Iesus moste hungry and desyrus of mannes saluacion, foude frute in the barrayne trees, where there

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was no hope of fruite, that is to saie, in common wemen, in Publicans, in sinners, in heathen folkes, in the womanne of Canaan, and in the Samaritanes. Onely in the priestes, Scribes, and Phariseis, of whome all menne had conceiued greatest hope that in them shoulde be the sweatest fruit of the Ghospell, founde he none at all. They kepte the fortresse of religion: they were continually in the temples: they had knowlege of the lawe, and prophetes: they loked pale with fastinges: they vsed long prayers: they gaue great almes: and besydes this, theyr robes and brode Philacteries made a wonderfull shewe, as thoughe they had ben altogether giuen to the studie of vertuose and godly lyuing. Truly these were the leaues whiche promised the worlde tymely ripe fruite, euen before due season. But the Lordes entent was to shewe that there is nothing farther paste all grace, and goodnes, then is vngodlynnesse couloured with a counterfaite shewe, or visure of holynes.

This fygge tree deserueth to bee cursed of Iesu, leste any manne deceyued with the goodly shew of her leaues, would from hence forth hope to haue of this sorte of people, any sweate fruite of theuangelike, & Christian charitie.

[The texte.] ¶ And they came to Ierusalem: and Iesus went into the temple, and began to caste out them that solde and bought in the temple, and ouerthrew the tables of the money chaungers, and the stooles of them that solde doues, and would not suffer that any man shoulde cary a vessell thorow the temple. And he taught, saying vnto them. Is it not wrytten? my house shall be called the house of prayer vnto all nacions. But ye haue made it a denne of theues.

*Therefore he departed from the fygge tree whiche deserued no yll, and came to Ierusalem, wherein was the moral figge tree that had bene so long time nourished, and duned in vaine, and yet brought foorth nothing els but leaues. And when he was entred into the tēple, he shewed againe another figure, whereby to declare what puritie besemeth the churche of the ghospell, and also what cleannesse be cummeth an hart dedicated vnto the

spirite of Christe. For with a scourge or whippe of cordes,^{*} he draue, and whipped out of the tē|ple, the rablement of biers, and sellers, and also ouerthrewe the tables of the money chaungers, and the stooles of the doue sellers, and suffred none to car|rie any prophane or vncleane vessell thorowe the temple. And lest he shoulde haue semed to haue bene angry with them causelesse, he alleaged the testimo|nie of the prophete Esaye: Is it not, sayth he, wrytten? My house shall be cal|led a house of praier vnto all nacions, but ye haue made it a denne of theaues, deceitfully doing the same thyng therein vnder couloure and pretence of the honoure, and seruice of god that theaues do to wayfaryng men in their iour|neys. The Lord cared not greatly for the puritie of that temple, whiche his will was should be destroyed with the rites and ceremonies therof: but he set forthe vnto vs the notable puritie of the new temple, whereof himselfe would be the chief workman and builder, couertly sygnifying with all, how the prier|stes, scribes, and phariseis, should be worthely deposed from the principalitie of religion, who had so defiled, euen that auncient, and figuratiue religion, with their couetousnesse, falshod, hipocrisie, and all kyndes of filthynesse. We neuer reade that euer Iesus was so moued: neuer that he vsed like crueltie. What woulde he now do if he sawe his spousesse the churche (whiche he was|shed with his owne precious bloude, to make her cleane vnto hymselfe, with|out any spot, or wrynckle) so to be arayed, polluted, and defiled with all ma|nour of fylthynesse, and that by the very bishops the rulers of the same? Who

haue not onely catell, and pigyons to sell, but also all holy thinges, whiche in very dede, can neither be bought, nor sold for money. He seeth it vndoubtedly although he winke the rat for a season. Neyther shall suche persones therefore escape vnpunished, because god of his great lenitie and gentlenesse suffreth them, to thend they should repent, and cū to amendmēt. The day, the daye shal cum, when that terrible scourge shall be made, to whippe all those into the fyre of hell that be defilers of the holy temple.

[The texte.] ¶ And the scribes and hyé priestes heard it, and sought howe to destroy him, for they ●eared him because all the people meruayled at his doc●e●●e. And when euen was cum, Iesus went out of the citie. And in the morning as they passed by, they sawe the figge tree, dried vp by the rootes: and Peter remembred, & sayd vnto him: Maister beholde the figge tree whiche thou cursedst is withered awaye. And Iesus answered, and sayd vnto them: Haue confidence in God.

And that it maye appeare what a great mischiefe the couetousnesse of priestes and phariseis is: when the chief of the priestes and scribes, who had the greatest porciō of the gaynes, saw these thinges, they sought a meane how they might destroy Iesus. Oh figge tree barayne, and cursed in dede. They boast and aduaunt themselues for the chiefe prelates of p^ore religion, and yet, in the name of God, be they sore displeased, that the defilers of the temple are driuen out a dores. There lacked not in them a wicked minde ready to commit haynous murdre: but thei sought occasion how they might safely accomlishe theyr desyre. They alone coude not fynde in theyr hartes to loue that louely and amiable Iesus,* who hurt no body, but did all men good. They feared him, onely because the people meruayled at his doctrine, and conceiued an high opiñion of him for the miracles they had seen him worke before. Oh wrong shapen holinesse in them that were professours of holinesse. After they had purposed to do so wicked a dede, they were not afrayed leste God (vnto whome nothing is vnknownen) would be auenged: and yet stode they in dreade of the people. Why did they not at the leaste wise feare Iesus himselfe? They had bothe seen, and hearde tell of the greate numbre of miracles that he wrought, which were an euident testimony that goddes power was presently with hym, so oft as he would hymselfe. He that i^o able to chase away diuels and put them to flighte, can mucche easlyer put them in. He that with the bare worde of his mouthe, rayseth the dead, and calleth them to life againe, can with mucche lesse difficultie, take awaye the lyfe. If they beleue he is so gracious and mercifull, that though he be able, yet wyll he hurt no body: why then go they about to put suche a one to death? If they beleue that he will also do, what he is able to do: why do they not, euen for verye feare of punishment and vengeaunce, refrayne from so wicked a purpose? Doubtesse this was that vncurable blinddenesse of them, who thought in their owne conceytes none had iyes, and could haue sene but they. Now when the nighte eftsones approched, Iesus, who had bene all the daye in the temple fasting and with|out meate, departed from Ierusalem.

So ofte forsaketh he the citie, offended with the obstinate vnbelefe of the inhabitauntes: so oft cummeth he thyther, to find sum fruite, if it would be in so goodly a shew of leaues. But would to god this cursed figtre had bene nothing els but barain, and not brought foorth deadly poyson. Iesus, the time of his death and passion being now at hand, suffered no time to passe

away fruitlesse. He spent all the day in the temple, and bestowed the nighte in praier, and priuatelye animating and encouraging of his disciples. Agayne whan early in the mourning they retourned from Bethany to Hierusalem, and passed by the figge tree, the disciples perceiued how it was withered, euen from the very rootes, to the highest top.

Peter called to remembraunce what Iesus had done the day before, and knewe righte well howe he had cursed the tree, and yet meruayling that it was sodainly withered in all partes from the very rootes, sayd to the lord: Maister: Loe the figge tree that thou cursedst is now withered. Peter mer|uayled here at, not withstanding he had oft tymes before seen hym do farre greater thinges than this. Surely he had forgotten this lesson, howe there is nothing so harde, that faith is not able to bring to passe. Of fayth sprin|geth all the fruite of the gospell. And because the Sinagoge wanted this faith, we see howe she is cleane withered. The church of the Gentiles blossometh & brauncheth out w^t many crownes of Martirs, with many precious stones of virgins, with many ensamples of vertue. On the other side, what is further paste all grace and goodnesse, more abiect, vile, and barayne, then the Iewes are: Where is the auctoritie of the law becom? where is the merueillous shewe of religion or holynesse? where is the temple? where are the stately Scribes, & Phariseis? Is not the figge tree all withered? Therfore, sayth he, yf ye will blossome and bring forth fruite, put confidence, not in your owne strength, but in God.

[The texte.] ¶ Uerely I say vnto you, that whosoever shall say vnto this mountaine, remoue and cast thy selfe into the sea, & shall not doubte in his harte but shall beleue that those thynges which he sayeth, shall cum to passe, whatsoever he saieth, he shall haue. Therfore I say vn|to you, what thinges soeuer ye desyre when ye pray, beleue that ye receyue them, & ye shall haue them. And when ye stand and pray, forgeue yf ye haue oughte againste anye m●ne, that your father also whiche is in heauen, maie forgeue you your trespasses.

I assure you of this one thing, yf a man hauing a sure belefe in god, com|maunde this figge tree to wither (whiche thing you meruayle at, now it is done) not onely that shall forth with cum to passe, but also yf he saye vnto this mountayne: Auoyd out of thy place, and cast thy selfe into the sea, albe|it it seme a thing very impossible, yet yf he speake the worde nothyng doub|ting or mistrusting in his hart, but haue conceyued a sure belefe of mind, that whatsoever he say shall in very dede cum to passe, then vndoubtedlye what|soeuer he commaundeth, shall be done. This belefe towardes god, shall cause that ye shall desyre nothing of him in vayne. Therfore trust ye on my wa●randise, that whatsoever ye demaunde of the father not mistrusting but he will graunt you your request, you shall obtain it, so that your mindes be fre from desyre of reuengement: and on condicion, ye desyre but what shall be expedient for your soule health. He that distrusteth, obtaineth nothing. For such a one beleueth that the father either cannot accomplish his desyre (whereas in dede he is able to do all thinges with a becke) or at the least wise will not let him haue what he lawfully asketh: that man also obtaineth not his request, and if he beleue his faith is a naughty shamlesse fayth, whoso desireth the father to pardon the trespasses that he hath committed againste his ma|iestie, whereas he will not

again for his parte release vnto his christian bro|ther, suche offences as his sayd brother had committed againste hym. Wher|fore

when ye settle your selues to prayer, forgeue with all your hertes, if any body haue ought offended you. For vnder this condicion shall your father in heauen release you your trespasses: If you will not forgeue youre neighbour the fault whiche he hath committed againste you, neyther will the father of heauen pardon the offences, wherby ye haue trespassed his goodnesse.

[The texte.] ¶ And they came againe to Ierusalem. And as he walked in the temple, there came to him the hye priestes, and the Scribes▪ and elders, and sayde vnto hym: by what authoritie doest thou these thinges? And who gaue the this authoritie to do these thinges? Iesus answered and sayd vnto them: I wil also aske of you a certaine thing, and answere ye me, and I will tell you by what auctoritie I do these thinges. The baptisme of Iohn, whether was it from heauen, or of man? Answere me. And they thought in themselues saying: yf we saye from heauen, he wyll saye: why then dyd ye not beleue hym? But yf they had sayde of men, they feared the people. For all men counted Iohn that he was a very prophete. And they answered and sayd vnto Iesu: we can not tell. And Iesus aunswered: neyther tell I you, by what auctoritie I do these thinges.

These thinges done on the waye, they came againe to Ierusalem, and Ie|sus, according to his accustomed manoure, went vnto the temple. The pre|sence of Iesus in the temple, is soule health in the church. Neyther besemeth it suche as are in Christes stede, to be any where oftener, then in the temple. They be in the temple, whiche entermeddle with those thinges that pertayne to god, and not vnto this worlde.

What maketh a bishop in a cāpe amōg warriers? * what hath he to do in thea|tres, y^t is to saye, in stages, & places ordayned for the people to behold sightes and enterludes in? what maketh he in princes courtes? The phariseis, Scri|bes, priestes, and elders were by bodily presence ofte in the temple: but as tou|ching y^e spirite, they were a great waye of. Therefore when the hye priestes ioy|ning vnto them the Scribes, and headmen of the people, because the matter shoulde seme to be done by a lawfull counsaile, sawe howe Iesus had all the multitude in the temple, diligently harkening and listening vnto his doctrine, and also howe, by reason of his miracles, he raygned and played the kyng, as it had ben in another princes kyngdom (for he droue •ut marchantmen, and suche as carried vessels through the temple) they went and interrupted hym in his preachyng, renewing their olde

manoure of false reprocuing, and saying: by what authoritie doest thou these thynges? And who hath gyuen the licence thus to do? They were not able to disproue his doctrine: neyther could they denie his miracles, being so many, and so euident with all: nor fynde faute with them, sithe he wrought them all for mannes preseruacion, and that free|ly. They sought occasion of authoritie, whereby they might haue some qual|rell against him. For they would not in any wise that this glory should haue been geuen vnto God: but all their whole dryft was, to haue their owne au|thoritie euery where highliest esteemed. If Iesus (whome they beleued to be nothing els but a man) had taken vpon hym goddes authoritie, then would thei by an by haue made a matier of blasphemy of it. If not, then had there not been to seke, a forged matter of sedicion to laye againste hym, for that by his owne priuate authoritie, without leaue and licence of the priestes and elders, he presumed to do suche a thing in the temple. What neded them to moue this question of authoritie? sith his very dedes declared that all that was done, was done by the might and power of God? sithe the thyng it selfe plainlye shewed, how this was he whom God by his Prophetes promised long ago to cumme: sithe the father after his baptisme, declared with his owne voyce,

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that this was his singularlye beloued sonne, whome they should obeye. Nowe the authoritie of the priestes, whiche they misused was good for no|thing els but to lette gods glorie. Howbeit their frowarde wilfulnesse, dyd also make muche for the aduauncyng and setting forth of his power, and goodnesse.

Iesus therefore, because he was not ignoraunt where about they wente (for what aunswere soeuer he had made, they would haue found faute ther with: and as yet the time was not cum for him to disclose and confesse who he was) Iesus, I saye, auoyded this deceitfull question with another wise demaunde. On this condicion, sayth he, will I make aunswer vnto your question, yf you will aunswer me firste vnto mine. The baptisme of Iohn, whether was it from heauen or of men? Soyle me this question. Marke howe easlye goddes wysdome snarleth mannes wylinesse, whiche vseth all the crafte and policie that maye be, againste it. They hadde hartes replenished with all worldlye subiltie: they deuised all the gylefull wayes that could be inuented: And yet whyles they made traines to entrap hym, they perceiued that there were snares prepared and layed for themselues.

*For they thought thus in their mindes: If we saye, from heauen, then will he replie: Why dyd you not then beleue him, when he bare witnesse of me? If we saye of men, we stande in ieopardie to be assaulted of the people. For Iohn was of very great authoritie among the people, and the memorie of him was reputed blessed and holy, because no man doubted but he was a

prophet in dede. And for this cause, albeit they were proud felowes and of an haut courage, yet thought they it better to be a litle ashamed, then openly to be reproued, or stoned to death.

Therefore vnto Iesu, who required an aunswere, they sayde: We cannot tell. Then Iesus paying them home againe with a lyke aunswere, sayd vnto them: If you know not to me warde that ye know, neither will I shew you by what authoritie I do these thinges that I do. Compare my dedes with Iohns, and then waye and ponder with your selues whether it be mete, if ye doubted not of his authoritie, to doubte of mine.

The .xij. Chapter.

[The texte.] ¶ And he began to speake vnto them by parables. A certaine man planted a •ynty 〈◇〉 & compassed it about with an hedge, & ordeined a wynepresse, and bustded a toure, and let it out to hier vnto husbände men, and went into a straunge coūtre. And when the time was cum, he sent to the husbandmen a seruaunt that he mighte receyue of the husbände me•ne of the fruite of the vyneyarde. And they caught him, and beat him, and sent him awaye algain emptie, and mor•ouer he sent vnto them another seruaunt, and at him they ca•• 〈◇〉, and brake his deade, and sent him awaye againe all to reuiled: and againe he sent another, and hym they kylled, and manye other, beatyng sum, and kylling sum. And so when he hadde yet but one beloued sonne, he sent hym also at the laste vnto them, saying: they will feare my sonne. But the husbandemen sayde among themselues: this is the beyre, cum let vs kyll hym, and the inheritaunce shall be ours. And they toke him, and kylled hym and caste hym out of the •yney •rde.

A Fter the priestes, Scribes and head menne hadde by reason they perceiued the traine that was made for them auoyded, as well as it would be, the inconuenience of this question, the lorde Iesus put forth vnto them another question by waye of a ridle or darke pa|rable, whereunto whiles they vnaduisedly aunswered; they bothe condemned theyr owne wickednesse, and also graunted that the authoritie (whiche they had hy|therto somuche bragged and boasted on) ought wor|thily to be taken awaye from them, and geuen vnto other. The parable was suche. A certaine man planted a vyneyarde, and hedged it round about, lest it should be open for man and beast to runne into: & digged therein a cester•e to receiue the newe wyne, and builded also a tower to defende it with all. When it was in this wyse sufficiently furnished with all necessities therunto belongyng, he let it out to hier to husbandmen▪ and anon as he had so done he went into a

straunge countrey. And when grape time was cum, he sent his seruaunt to the same husbandmen vnto whome he had set it out, to receiue of them the fruite therof. But they being in a conspiracie, toke the seruaunt, and all to beat hym, and sent hym home agayne emptie. This notwithstanding y^e gentle landlorde sent agayne another of his seruauntes. * But they now made worse throughe his lenitie and gentlenes, cast stones at hym, and brake his head, and sent hym likewyse away agayne all to reuiled, without anye fruite, but laden with iniuries. Yet for all that thesame moste gentle lorde wēt not about in all haste to be auenged, but nowe the thyrde tyme sente another seruaunt, and him also they slew. Agayne after he had sente diuerse of his ser|uauntes, one after another,* the ende and conclusion was, that eyther they bet them all, or els slew them. He had then left his onely sonne whom he loued tē|derly. Therfore because that of his wonderfull gentlenesse, he woulde proue all the wayes and meanes that myght be to reconcyle them, laste of all he sent hym also vnto them, thynckyng thus with himselfe: Although they haue des|pised my seruauntes, yet at the least wyse they wyll reuerence this my sonne. But the malice of the husbandmen conquered all the lordes clemency & good|nesse.* When they sawe howe his sonne was cum, then fell they in a conspira|cie together, for a more mischieuous purpose. Here now, sayd they, is the heire: cum let vs kill hym, and by this meanes the whole herytage shall be ours. Then layde they handes on him, and cast him out of the vineyard, & slew him.

[The text.] ¶What shall therfore the Lorde of the vyneyard do? He shall cumme and destroie the husbandmen and let out the vyneyard vnto other. Haue ye not red this scripture? The stone whiche the builders dyd refuse, is become the chief stone of the corner. This is the lordes doing, and it is maruaylous in our iyes. They went about also to take hym, and feared the people, for they knew that he had spoken the parable agaynst them. And they left hym, and went theyr waye.

When the lorde had made an ende of this parable, he asked the priestes, and scribes: What shall therfore the lorde of the vineyarde do vnto suche husbād|men? They not markyng whereunto the parable or similitude tended, so an|swered the lorde that they gaue sentence directly against themselves. He shall cum, say they, and punishe the husbandmen, and set out the vineyard vnto o|ther more faythfull and trustie persones.

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When Iesus had alowed this answer, he added a testimony out of y^e p●●●e, seekyng for an interpretacion of them who professed the knowledge of the lawe. Haue ye not read, saythe he, this scripture folowyng? Thesame stone whiche the builders refused, is made the head stone of the corner. This was

the lordes doing, and it is meruailous in our iyes. Here awakened they and perceiued how theyr mischieuous purposes were not vnowē vnto Iesus, and vnderstood also that theyr vncurable malyce was plainly described by this darke parable. God committed vnto them his people, as a vineyarde diligently furnished with all thinges belonging to the discipline of godlynes to be well husbanded. Then he, as though he had bene in a strange countrey suffered them to doe therewith what them liked. But they husbanded it to their owne profit and commoditie, and nothing for the lordes behoofe, who ought of ryght to haue receiued the fruite therof. When they were slacke and neglylgent in doing of their duetie, he warned them therof by diuerse prophetes: but for all that they waxed euery day worse and worse, and at the length w^{ore} redy to expulse Iesus his only sonne out of Ierusalē, and put hym to death perswadyng themselves that he being once slayne, they should be the onely lordes and proprietaries of the vineyarde. But contraryewyse it was then to cum to passe, that by the moste iuste vengeaunce and punishment of God (whom thei had so many times and ofte despised) the temple, and soueraigntie of religion shoulde be taken quite from them, and geuen to the apostles. For afterwarde Iesus (who was by thē as a naughty stone, cast out of the building of the Synagoge) was contrary to theyr expectacion chosen by the wyll of God, to be the head corner stone, in the building of the church, that shoulde be builded bothe of the Iewes,* and Gentiles: to thentent that he beyng the middle, and vnmoueable stone, should hold together those two peoples, as it were bothe the walles of the same church, in one euangelike and christen faythe.

They vnderstoode the Parable, they knewe the Prophecye, and yet blind|ded with obstynate malyce would not tourne from their wickednesse, but for feare of the people that stode rounde aboute them, went theyr waye from Ielsu, entendyng to bryng aboute by pryuye traynes, and subtyltie, what they could not openly doe. Surely there is none so mischeuous a kynde of man|slaughter, as that whiche is cloked with a colour of iustice and holynesse.

[The texte.] And they sent vnto hym certayne of the Phariseis, and Herodes seruantes to take hym in his wordes. And assone as they were cumme, they sayde vnto hym: Maister, w^o knowe that thou art true, and carest for no man, for thou consydered not the outwarde ap|p^orañce of men, but teachest the waye of God truely. Is it lawful to pay tribute to Ceasar or not? ought we to geue, or ought we not to geue? But he vnderstode theyr simulacion, and sayd vnto them: why tempte ye me? Bryng me a peny that I maye see it. And they brought it. And he sayth vnto them: whose is this Image, and superscripcion? And they sayd vnto hym: Ceasars: And Iesus answered, and sayde vnto them: Geue to Ceasar the thynges that belong to Ceasar: and to God the thynges whiche pertaine to God. And they mar|uayled at hym.

Wherefore making as though themselves had been quiet, and no medlers, they set a worke certayne notable wicked personnes of the Phariseis, and the Herodians whiche dissented in doctrine among themselves, but in hatyng of Iesus agreed all in on. Oh folysh wysdome of this worlde. They that haue been so oftymes put to the worse, dooe ofte tymes cumme again, and assayle

hym, to thentent it may appeare that they are at all sayes vanquished, and in conclusion depart their waye as vnequal matches to cope or encounter with Goddes wysdom. For nowe was it tyme that Satan (who of late assayled the Lorde, but went away with losse of victorie) should by his garde, and mynisters bring forth all his artyllary and engins against him.

Therefore they that are set vp to playe this parte,^{*} goe vnto Iesus, and propoun vnto him a capcious question, because to seke some occasion of his wordes, and answeres therevnto▪ whereby they maye haue hym condemned before themperours deputie. They begin with a very flatering proheme, as though he could be deceiued with faire wordes, who so ofte times declareth howe there is nothyng that he knoweth not. Maister, say they, we knowe right well that thou art a teller of trouthe, and fearest no man, but frankely speakest the truthe without regarde of persone. Neyther art thou any whyt moued with the dignitie, or hygh auctoritie of any manne (as many other b^o, that flatter and coure fauoure with potentates and great menne) but (menne contemned) thou trewly teachest what god hathe commaunded. Therefore tell vs also we praie the: Is it lawfull for vs to pay tribute vnto themperour? or is it not lawfull? The phariseis helde stifly that the Iewes, beyng a people dedicated vnto god, ought not to be tributories vnto Heathen Emperours, and worshyppers of Idolles.

On the other syde, the herodians defended themperours right. This deceitfull proheme tended hereunto, that yf he had geuen sentence for the pharyseis, then should he haue been accused of the Herodians for an authour of rebellyon, or insurreccion againste themperour. Iesus, vnto whom theyr craft and wylynes was not vnknownen, beyng not contented with them, for that they came not to learne,^{*} but to tempt him, aunswered: Why doe you tempte me? bring me forth a peny that I maye see it. And byanby it was brought him. Theyr seruice was not to seke in making of the traine, whiche came purposely to take him in a trippie. Then looked he on the peny, and sayd: whose is this Image, and superscripcion? They answered: themperours. What is this? knewe not Iesus (vnto whome nothyng is vnknownen) the Image or title of themperoure: and did the Phariseis and Herodians knowe it? Yes verily he knew it well ynoughe, and that before he looked thereon. But he sought an occasion to make a conuenient answer

vnto theyr deceitful question. Here was an ensample geuen to declare howe they ought to knowe nothyng of princes affaires,* whose duetie it is, for asmuche as they professe themselves to be Christes vicars in earthe, to preach•, and teache heauenly matters. Now heare an answer worthy to cum out of Christes mouthe. Yelde ye, saith he, those thinges that pertaine to themperour, to themperour: and those thinlges that belong to god, vnto god. He disaloweth not, if suche as are dedicated vnto god, giue vnto themperour, be he neuer so vngodly and wicked a prince, that, whiche is due vnto hym for gouerning of the common weale, or what he otherwise violently exacteth (because that losse of money doth not make men vngodlye) but he monisheth vs, occasion seruing him, of a thyng whiche is more to the purpose, that is, howe all ought to be yelden to god, that is due vnto god. A vile piece of coyne had grauen in it a title, and ymage of thempelroure. If thou knowest this title, and art content to geue vnto him his due|tie, howe muche more then oughtest thou to yelde vnto almighty god (whose

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Image euery manne beareth) what he ought of duetie to haue? When thou receyuedst Baptysme, Goddes image was printed and grauen in thy soule. Why doest thou then geue it vnto the deuell? Thou gloryest in the name, and tytle of a Chrystian manne: Why yeideste thou not vnto Christe, that thou •west hym by reason of thy profession? All that were there present maruayled at this discrete and wyse aunswere. Two sectes of the Iewes were nowe put to sylence with one saying.

[The texte.] ¶¶There came also vnto hym the Saduceis, whiche say that there is no resurreccion. And they asked hym, saying: Mayster, Moyses wrote vnto vs, yf any mannes brother dye, and leaue his wyfe behynde hym, and leaue no chyl dren, that his brother shoulde take hys wyfe, and rayse vp seed to his brother. There were seuen brethren, and the fyrst toke a wife and when he dyed, left no seede behynde hym: And the seconde toke her, and dyed, neyther lefte he any seede. And the thirde in likewyse. And seuen had her, and lefte no seede behinde them: Laste of <◇> the wife dyed also. In the resurreccion therefore, when they shall ryse agayne, whose wife shall she be of them? for seuen had her to wife. And Iesus answered, and sayde vnto them: Doe ye not therfore erre because ye vnderstande not the Scriptures, ney|ther the power of God? For when they shall ryse agayne from death, they neither marrye, nor are married, but are as the aungels whiche are in heauen As touchyng the deade, that they ryse agayne haue ye not rede in the booke of Moyses, howe in the bushe God spake vnto hym, saying? I am the god of Abraham, and the God of Isaac, and the God of Iacob, he is no god of the dead, but the god of liuing. Ye are therfore greatly deceyued.

Then came the secte of Saduceis, who denied the resurreccion of bodyes, auouchyng manne wholly to peryshe after deathe. Neyther beleued they that there was any spirite or Aungell, wherein they dissented in opinion frō the Phariseis. These grosse felowes had also a capcious question wherwith to tempte goddes wisdom. Iesus did then take vpon him the person of an vn|learned and ignoraunte person: but that thyng whiche in hym was loweste, was hygher, and of more excellencye then that whiche in menne is hygheste. They assayed hym on this wise: Mayster, Moyses in the booke entituled deu|teronomium, hath left vs this lawe, that yf any married manne dye without issue, his next brother in age should marry the wydow, and of her beget chyl|dren to beare the dead mans name, And yf he deceasse without chyl|dren to, then the next vnto hym should succede in his place or rouse.*

It chaunced that of seuen brethren the eldest married a wyfe: he dyed without issue: Then came the nexte brother in age, according to the prescripcion of the lawe, and married the widow: and he beyng lykewyse departed without children, the thyrde brother succeeded: and after hym all the other by course, vn|to the seuenthe, and last manne. Eche of them one after another, married her, and eche of them deceased without issue. At the length the woman also dyed herself. Therefore when the tyme of resurreccion shall cumme, and the seuen brethren, and the woman shall relieue, which of them all shall challenge her for his wyfe? for in her lyfe tyme she was like wyse married vnto them all seuen. The Saducies thought they woulde by thyncōuenience that they inferred of this case, make the resurreccion of the dead to apeare a very fonde thyng, and disagreeable to reason: specially yt there shoulde then ryse strife and debate among the brethren for the wyfe, whiche was common vnto them all. Iesus gruted not to teache those grosse felowes, saying: Doethe not thys question playnly declare that you be in a wrong belefe, and altogether out of the waye, for asmuche as ye neyther vnderstand the Scriptures, nor yet per|ceiue the power of almighty God? The Scripture is spirituall: & God who

made manne of naught, canne rayse hym agayne at his pleasure, from death to lyfe. He wyll not onely make the deade aliue agayne, but also rewarde them with lyfe euerlastyng.

Nowe wedlocke was inuented among menne for this purpose, because the thyng (I meane mankynde) whiche of it selfe, and owne propre nature conty|neweth not for euer, myght by procreacion and encreasyng of the worlde, be multiplied,* preserued and continued. But whereas menne neyther dye, nor be borne after the common course of the world, what nedeth there any matrilmonye? For after the resurrection of the dead,

neither shall any manne mary, nor any manne geue his daughter in maryage to an other: but as the angels of god in heauen, because there is among them no mortalitie, knowe not the vse of matrimony: so shall they that shall be relyued in the generall resurreccion, be made lyke vnto the aungells, theyr bodies beyng all spyrytuall and immortal. Furthermore why do you thinke it disagreeable to reason to beleue that the dead shall aryse agayne? Haue ye not redde in holy scripture (the auctoritie wherof is counted among you holy, and inuiolable) what god sayed when he spake vnto Moyses out of the bushe? I am, saied he, the god of Abraham, the god of Isaac, and the god of Iacob, they were then dead, and yet doth he call himselfe theyr god. Therefore euen the dead do verily lyue because their soules remayne styll aliue.

And if it be so that theyr sowles remayne, what great maystrye is it then for God to call them agayne into theyr olde bodyes, wherein they dwelt before? But yf the dead be vtterly perished, so that nether bodye nor soule remayneth alyue, then standeth it not with reason, that he is called the God of the deade. As no man glorieth that he is a king of those that are not, so is God the God of the liuyng, and not of the deade. Wherefore you Saduceis are farre deceiued, imagyning that there shall be nothyng in the lyfe to cum,* otherwise then you see in this present life. Those thinges no doubt haue a more true and bles|sed beyng whiche are not vnder mans corporall light, then those whiche are seene with bodelye eyes. There is nothyng that more truly is, then god, and yet he is not seene, but felte or perceyued.

[The texte.] ¶ And when there came one of the Scribes, and hearde them disputyng together, and perceyued that he had aunswered the well, he asked hym: whiche is the fyrste of all the commaundementes? Iesus answered hym. The fyrste of all the commaundementes is: Beare O Israell: The Lorde oure God is lorde onely, and thou shalte loue the lorde thy God, with all thy hatte, and wyth all the soule, and with all thy mynde, and with all thy strength. This is the fyrste commaundement. And the second is like vnto this: Thou shalte loue thy neybour as thy self There is none other commaundement greater then these. And y^e Scribe sayde vnto hym well Mayster, thou haste sayde the trueth for there is one God, and there is none out he. And is loue hym with all the harte, and with all the mynde, and with all the soule, and with all the strength, and to loue a mannes neyghbour as hym selfe, is a greater thyng, then all burnte offerynges, and sacryfices. And when Iesus sawe that he answered discretely, he sayde vnto hym: Thou art not ferre from the kyngdome of God. And no man after that durst aske hym any question.

Yet for all this these wicked felowes made not an ende to tēpte Christ. After the Saduceis came the Pharyseis, and the Scribes, who were encouraged to take hym in hand, because he hit the Saduceis in the teethe with ignoraūce of the law. For the Scribes and the Phariseis auaunt themselves more then other, for the great knowledge they pretende to haue in y^e same: and

dissenting in opinion from the Saduceis, do beleue there are angles, and spirites: and

that mens soules remayne aliue after the bodyes be dead: and finally that the dead shall ryse agayne. These felowes beyng right glad that the Saduceis were put to a foyle & blancked, and that Iesus had aunswered to their min|des, dyd lyke learned men, propoune and putte forthe vnto hym by one of the scribes, set vp for the nones to playe this parte, a notable question out of the moste inward misteries of the law. They asked hym what was the chief, and greatest commaundement in the whole lawe? Iesus straightwayes answe|red them out of the boke entyled Deuteronomium, where as it is written on this wyse: * Heare O Israell, the lorde thy God is one god, and thou shalt loue the lorde thy God with all thy harte, and with all thy soule, and with all thy mynde, and with all thy strength. This is the chiefe and greatest commaun|dement: next vnto this, is that that foloweth: Thou shalt loue thy neyboure none otherwise then thyselfe. There is no other commaundement greater then these two, because they comprise the summe and effect of the whole law. Whē the Scribe heard him saye so, he sayde againe: Thou hast wel & truly answe|red how there is one God, and none other but he, and that to loue him with all the harte, and with all the vnderstandyng, and with all the soule, and with all the strength, is a thing whiche passeth all burnt offrynges, and other sacrifices. Iesus perceyuyng that he had ryght discretly aunswered, sayd vnto him: Thou arte not far from the kyngdom of God. For the euangelyke godlynes standeth not in sacrifices of beastes, but in cleannes of spirite. He is not farre from this meaning, whoso preferreth that commaundement whiche is spiri|tuall simple or plaine, before all other preceptes, whiche be rather figures and tokens of true godlines, then the thyng selfe. But the cōmon sorte of the Iewes beleue verely that the chiefest parte of vertue and godly lyuing, standeth in visible thinges, as in washinges, in kepyng of the sabboth daye, in choyce of meates, in offred giftes, in sacrifices, in holy dayes, in fastinges, and in long prayers. Whoso with all his harte loueth god, for gods self (the whiche can neuer be loued enoughe) and his neybour for goddes sake: thesame hath made sufficient sacrifice. After that Iesu had thus with his wisdom euey where confoūded and ouercum them, that ceased they to tempt hym, lest they should haue departed with greater shame, * if they had been styll reprobued in the pre|sence of the people. They counted Iesus for an ignoraunt person, and anaun|ted and set out themselues among the simple & vnlearned people, what with their magnifike and hye titles, and what with theyr tragical and maskyng ap|parell, as thoughe they had been almost god almighties peeres. Howbeit the euangelike and godly wysdom, stādeth not in the multitude of sciences but in purenesse of spirite. As Iesus was reputed among the scribes, Phariseis, priestes, and head mē of the

people, so afterwarde were the apostles taken for rude and ignoraunt persons among the Phylosophers, rulers, and princes.

[The texte.] ¶ And Iesus answered, and sayde, teachyng in the temple: Howe saye the Scribes that Christ is the sonne of Daud? For Daud himselfe inspired with the holy ghost, sayed: The lorde sayde to my lorde, syt on my right hande, tyll I make thyne enemyes thy foote stoole. Daud himselfe calleth hym lorde, and howe is he then his sonne? and muche people hearde hym gladly.

But although the Scribes and Phariseis ceased to tempte Iesus, yet ceased not to teache them. For when he had propounded vnto them being assembled altogether, a question, and asked whole sonne was Messias whome they wayted for, and they had answered againe out of the Prophetes, the sōne

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of Daud: * he moued a doubte that none of them all could assoyle, saying: how standeth it that Messias is the sonne of Daud, since Daud himselfe inspired with the holy ghost, speaketh in the Psalme as foloweth? The lord sayde vn|to my lorde, sitte on my right hand, till I make thyne enemyes thy footestole▪ Sith thauctoritie of the progenitoures is greater then is thauctoritie of the of spring and neuwes, by what reason then dothe Daud call hym, who shal be borne of his seede, his lord? It is a lyke thing, as thoughe the father would call the sonne Lorde. The Scribes, and the Phareseis, who had in them the spirite of the fleshe, as yet vnderstode not this misterie. Daud inspired with y^e holy ghost, sawe in Christ, whoe was not then borne, a thing farre aboue the nature of manne, where as himselfe was nothing els but a man. Nowe when the Scribes, and Phariseis helde theyr peace, and coulde make no aunswere hereunto, the moste parte of the people fauoured Iesu, and had a great delite to heare him dispute and reason the matter.

[The texte.] ¶ And he sayed vnto them in his doctrine: beware of the Scribes whiche loue to goe in long clothing, and loue salutacions in the market place, and the chiefe seates in the congre|gacions, and the vppermoste towmes at feastes, whiche deuou• wydowes houses, and vn|der a pretence, make long prayers. These shall receyue greater damnacion.

Wherefore Iesus perceiuing them to be curable, and knowing also how the priestes, * Scribes and Phariseis of a purpensed malyce▪ perseuered in their vn|gracious purpose, began openly to disclose theyr naughtynes in

thaudyence of the people, not because to backbyte and slaunder them: but he toke from thē the visure of counterfaite vertue and holynes, lest they shoulde frō thenceforth any more deceyue the people. For nowe the tyme required that he should so do. Therfore putting forth and preaching vnto them his owne doctrine, that is to say, a francke doctrine, and suche a one as flattereth and coureth fauour with no manne, he saied: beware leste the royall shew of the Scribes, & Pha|riseis deceiue you.* They studye not your soule healthe, but theyr owne glorye. For they couet to go in long robes doune to the ancle, to thentent they maye appeare to be men of geat perfeccion: and they seke after salutacions in y^e mar|ket place, and the preferment of the chiefe seate in assemblies: and in all feastes, and bankets the first place or vppermost rounge of the table. They vse also long prayers, bycause they maye seeme holier then other. And by reason of souche coloured holynesse, they crepe into the fauoure of blessed and godlye wydowes, but symple withall: whiche for diuers causes are apte to be decey|ued, eyther bycause of the weakenes of theyr sexe and kynde,* or for that they be wydowes, and lacke husbendes to defende them, or els bycause they be ryche and wealthy. To thē cum they of their owne swinge, vnder pretēce to be their patrones, and defendours, and with theyr counterfayte holynesse deuour vp their houses. But so litle shall this their Hipocrisy profite them that they shall be more greuoulier damned of god, for so muche as they couered their naugh|tynes with a coloure of holy and vertuous lyuing. Therfore take ye good hede of those, leste ye be deceyued.

[The texte.] And when Iesus sate ouer again●●● the treasury, he behelde howe the people put mo|ney into the treasury, and many that were riche, caste in muche. And there came a certaine poore wydowe, and she threwe in two mites, whiche make a fart●yng. And he called vn|to him his disciples, and saieth vnto them: Verilye I say vnto you, that this poore wydowe hath caste more in▪ then all they whiche haue caste in to the treasurye: for they all dyd caste ●● of their super●uitie, but she of her pouertie dyd caste in all ●hat euer she hadde, euen all her lyuyng.

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These thinges done, Iesus went into that parte of y^e tēple where the treasury was, wherin the offered gyftes were kepte, and sytting directly against it, behelde those that made their oblacion,* and caste in giftes. And many riche folkes caste in great giftes, whom the priestes woulde therefore shoulde bee counted as it were more holier then other, measuring their godlynes, after the rate and measure of the gifte that they offered.

In the meane season there came also a certaine poore wydowe, and threwe in two little pieces of coyne, whiche made a ferthing. There was none among

them all that preferred not those ryche folkes before this poore woman. But
 Iesus iudgement farre differeth from the iudgemēt of the Scribes, and
 Phariſeis, the whiche thyng he woulde not haue his disciples ignoraunt of. I
 tell you, sayeth he, for a certaintie, this widowe, be she neuer so poore,
 hathe geuen more to the treasury, then all the other, whiche seeme to haue
 geuen mooste lauishely. For the other gaue of their abundaunt superfluitie.
 They gaue muche, howbeit they reserued more to themselves. But this
 woman of her lyttle poore substance, hath geuen all together, reseruing
 nothing vnto her selfe. For God doeth not esteme the gifte after the measure
 and value of the thyng that is geuen, but after thaffeccion & minde of the
 geuer. Iesus is pleas'd with suche a wydowe, and dayneth to bee her
 spouse and conforter. The Synagoge like a proude housewyfe boasteth and
 craketh vpon the riches of her righteousnes: she boasteth vpō her ryche
 ornamētes of good workes. She glorieth in her housebāde Moyses, vnto
 whom she was neuer obedient: She auaunteth herselfe, because the
 prophetes were her sonnes, whome she eyther slewe with wicked murther,
 or at the least wyse persecuted. She hath euer in her mouth, the lordes
 tēple, the lawe of God, the Patriarches, Abrahā, Isaac, Iacob, and Israel. She
 goeth with her garde of priestes, Scribes, and Phariſeis. But the churche
 like a poore wydowe hath nothyng to boast vpon. She knowledgeth lacke of
 good workes: and yet that litl• that she hath, she wholly dedicateth and
 offereth vnto God. Nowe what can be poorer then suche a wydowe, as
 leaueth herselfe nothyng at all? She knowledgeth not Moyſes to be her
 husband, because she knowethe not circumcision: because she abhorreth
 the sacryfices of beastes, beeyng contented wholly to haue offe|red vp her
 selfe vnto almyghtie God. The Lorde her spouse, inasmuche as he hath
 forsaken the yearthe, and is returned into heauen, semethe to haue
 forsaken his wydowe: whiche nowe like a woman destitute of all succoure, is
 spoyled, banished, imprisoned, afflicted, and oppressed bothe of the Iewes
 and Gentyles. She heareth dayly: where is thy spouse? It semethe that she
 wyll starue for hunger, whiche hauinge so small substaunce, hath cleane
 for|gone that lyttle she had, and left herselfe nothyng. It semethe she wyll
 dye shortly w^treproche of baraines, whiche hath lost her housband. But this
 wilidow which after the iudgement of the world is past all health, & vtterlye
 vn|done, the prophete Esaie comforteth on this wyse: Be thou glad thou
 barayne that bryngest furth no fruit: breake furth and cry thou y^e trauailest
 not: for the desolate hath many mo chyldren then she that hath an
 husbāde. Doe not we se that this prophecy is fulfilled? The synagoge is
 hongry, and dyethe. The churche is encreaced and spred abroad,
 triumphing in Martyrs, flourishing in Virgins, and reioysynge in so many
 thousandes of Confessours. She hath

not one farthing of her owne proper riches: but of her spouses riches, she

hath tried golde, fine and pure: she hath precious stones inestimable. For through sincere and pure fayth towardes her riche spouse, whatsoever he hath, she hath thesame. The synagoge, albeit she semed to geue much vnto God, yet dyd she reserue more vnto her selfe then was sufficient. Wylt thou see the Synagoge geuing her giftes▪ heare the Pharisey praying: I thāke the Lord, saith he, that I am not such a one as other men be. Nowe marke me how much he reserueth vnto himselfe when he saith: I fast twyse in the weke. I geue the tenth part of all my goodes vnto poore people. On the other syde, marke the fashion of the wydow. She knocketh her brest, she dareth not once lift vp her iyes to hea|uen warde, she doth nothing but crye: God be mercifull vnto me a sinner. The Sinagoge, whiles she craketh vpon her owne iustice hath neyther any of her owne, nor yet gods iustice. The churche whiles she renounceth and putteth a|waye from her all glory of righteousnes and knowledgeth her owne vnrighteousnes, is enriched with the iustice and righteousnes of her spouse.

The .xiiij. Chapter.

[The texte.] ¶ And as he went out of the temple, one of the disciples sayed vnto him: Mayster, see what stones and what buyldinges are here. And Iesus answered, and sayed vnto hym: Seest thou these great buildinges? There shal not be left one stone vpon an other, that shal not be throwen downe. And as he sate on mounte Oliuete ouer against the temple, Peter, and Iames, and Iohn; and Andrewe, asked him secretly: tell vs, when shall these thinges be? And what is the signe when all these thinges shalbe fulfilled? And Iesus aunswered them, and began to saye: take hede lest any man deceyue you. For many shall cumme to my name, saying: I am Christ, and shall deceyue many.

T Here was nothyng in the temple that pleased Iesus, saue the poore wydowe only, in the whiche temple there was nothyng els, but counterfayte deuocion, and fayned holines. Let vs also, who professe our selues to be the disciples of Iesu, del|parte out of the Iewish temple. Let vs sette asyde all truste of carnall workes, and embrace the ryghteousnes of the euan|gelike and chrystian fayth.

Therefore our sauour departed thence to builde an other temple, whiche should be holy and spirituall in dede: and of buyldyng so substanciall, sure, and strong, * that the very gates of hell shoulde neuer be able to preuayle agaynste it. When he was gone out, one of his disciples sayed vnto him: Mayster, beholde howe greate and houghe are the stones of this temple, and what a strong buildinge is here: couertlye meaninge that it was a stronger piece of worke then that it coulde by processe of tyme fall in decaye or ruyne. Oh Iewishe iyes. They outwardly maruayled at stones couched and heaped to|gether by mans hande, as thoughe Iesus had bene delited with suche a buyl|dyng. Iesus answered againe: Seeste thou this greate and

curious edifice? There shall a time cum when there shall not one stone remayne vpon another vnthrowen downe: muche lesse then shall the same buyldyng continue for euer. Nowe Iesus lotheth, and contemnethe all that euer is seene with bodily iyes, for the greate desyre he hath of his ghostly and spyritual temple. As he sate in that part of mount Olyuete (where he chose his lodging for that nyght) from whence the temple of Ierusalem myght bee sene,* the disciples called againe to theyr remembraunce his wordes, wherby he had tolde before howe it shoulde

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cumme to passe, that the sayd temple shoulde bee destroyed bothe stycke and stone, euen from the very foundation. For they supposed that the kyngdome of god, whereon they ceased not as yet to dreame, shoulde cum immediatlye after the destruccion thereof. Therfore fower of them, that is to wete, Peter, Iames, Iohn, and Andrewe, went priu•lye vnto him as he there sate, to the entēt that lyke as he had shewed vnto a fewe persons apart, the misterie of his transfiguracion, so should he lykewyse disclose vnto thē, beeyng but a fewe, all the secretes concerning the time when his kingdome should cumme and begin: whiche thing he woulde not perhappes open vnto all the other. And for this cause they sayed vnto hym: Tell vs when these thinges shall cum to passe, and by what token we maye knowe when the same •yme is already cum and prelsent. The Lord who had already weded out of his disciples all carefulnes for sustenaunce, desyre of reuengement, & prouidence of lyfe or forecastyng howe to lyue, woulde also wede out of theyr myndes all suche curiositie as maketh a man ouer busy and inquisitiue, to knowe suche thynges, as nothyng appertaine vnto his saluacion. Therefore he so tempreeth his woordes, that by thesame he sygnifieth not onelye that the cite of Ierusalem shall one day be delstroyed, but also that after his departure, greuous stormes of persecution shal rise against the preachers of the gospel: and finally that the ende of the worlde, or domes day shall cumme. But as it is expedient for all men to knowe howe they shall one day make an ende of this present lyfe, to thentent they may euer make themselues redy againste the same, so his will and pleasure was to haue his disciples fullye persuaded, that a tyme shoulde lykewyse cumme, when he woulde returne into the worlde agayne, a iudge bothe of the quicke and deade: but when that time shoulde come, because it was not expedient, he woulde in no wyse haue it knowen. Therefore he began to speake of these mat|ters, in suche wyse as here ensueth.

Beware, sayeth he, lest any manne deceiue you. For there shall manye come who wyll challenge and take vpon them my name, and euerye of them wyll fayne hymselfe to be Christe, and by his craftie delusion, deceiue manye vn|circumspect persons.

[The texte.] When ye shall heare of warres, & tidynges of warres, be ye not troubled. For suche thynges must nedes be, but the ende is not yet: For there shall nacion ryse agaynste nacion, and kyngdome agaynst kyngdome. And there shalbe pearthquakes in al quarters, and fa| mishement shall there be and troubles. These are the beginning of sorowes. But take ye hede to your selues, for they shall bryng you vp to the counsayles, & into the Synagoges, & ye shalbe beaten, yea, and shalbe brought before rulers and kynges for my sake, for a te| stimoniall vnto them. And the gospell must first be published amonge all nacions.

The great busynes & rufflyng of the world, will shew that my cūming ap| procheth, & the worlde is nighe at an ende. But you muste not strayghtwayes when warres are moued, or when there is any terrible brute or rumoure of warres to be moued, be so dismayed therewith, as though thesame time wer already present. For these thinges shall cum, and yet shall not thende of the world furthwith ensue. They shall only be preludes of the ende y^t is to come, euen as in an olde mans bodye, diseases oftetymes thauncing, are foretokens that his body shal shortely decay and perishe. The temperature of the qualities is the thyng whiche preserueth bodely health.

But when by reason thesame qualities, do stryue one agaynste another, the whole body is distempered, then is it an argumente that the destructi| on

thereof approachethe. There shall nacion ryse agaynste nacion, realme al| gaynst realme, and one of them go about with great powers, and hostes of men,* to destroye an other. Moreouer the yearthe it selfe, as thoughe it were not content to norishe so wicked and vngodlye people, shalbe shaken with yearthequakes, and so shall there be in sondrie places of the worlde greate dearthe and famyne, because it shall deny men theyr naturall foode and suste| naunce. Furthermore the ayre as though it were angrye with thesame vn| godly folkes, vnworthy of life and breathe, shalbe noysomme, and deadelye. When ye see manye of these signes and tokens, yet loke ye not byanby for domes daye. For these euiles shallbe onelye the begynninge of the calamitie to come. Neyther shall youre selues be free from suche euils & troubles. And ther| fore loke well aboute ye, leste ye bee clapte in the neckes or creye be ware. For men shall accuse you, and brynge you before counsels and synagoges: and yee shalbe presented before kynges and rulers, to aunswere in causes of lyfe, and deathe: not for any offence, or euyl dede doen on your behalfe, but onelye for the profession of my name: and this shall they do because all the worlde maye knowe, howe they were worthely caste out of the kyngdome of God, sithens they so persecuted the preachers of thesame. But lette not these thynges muche trouble your

myndes. The cruelnes of wycked persons shall brynge nothing to passe agaynst the proceding of the gospell. Neither can anye man slea you before your tyme. For domes daye shall not come, before the gospell be preached throughout all the worlde.

[The texte.] ¶But when they leade you, and present you, take ye no thought, neyther ymagine afore hande what ye shall saye, but whatsoeuer is geuen you in the same houre, that speake. For it is not ye that speake, but the holy gost. The brother shall delyuer vp the brother to deathe, and the father the sonne, and the children shall ryse agaynst their fathers and mothers, and shal put the to death, And ye shalbe hated of al mē for my names sake. But whoso enduceth vnto the ende, thesame shalbe safe.

You nede not therefore to prepare you any worldly succours agaynste the vilolence & tyranny of persecutours, or take thought how to escape their iudgementes. When there is any accion commensed agaynst you, loke ye goe, & ap|peare, leste ye seme to despise the publike authoritie. For this thinge also shall make much for the enlarging and spreading abroad of the gospell. But when ye are goyng to appeare, be you not carefull, studying with your selves what answere to make, and how to tell your tale, for that ye are not sene in y^e lawe, but men ignoraunt in ciuill plees: as the common sort of the people are wonte to be carefull in suche case, who make Oratours and Rhetorcians theyr at|turneys, and proetours in pleadinge of matters.* But whatsoeuer cumme the vnto your myndes, that speake you. For your selues shall not be authours of suche wordes as you shall speake, but instrumentes onely. The holy ghoste shall speake by you,* suche thynges as shalbe expedient for the busynes of the gospell. But suche persecucions must ye not onely looke for of alyauntes, and enemyes, but also of your frendes, and kynnesfolkes. For one brother shall take the lawe of an other, and accuse hym of deathe worthy crymes, all na|turall loue and affeccion cast aside. And the father shall likewise accuse the sonne, contrary to naturall loue and kyndnes. Furthermore the children shall also rise agaynste their parentes, and cause them to suffer death.

And where as ye hurte no body, but brynge the tydinges of saluacion to all

men: yet shall ye be hated of all them that loue this world, onelye for the dys|pleasure and malyce they beare to my name, whiche you shall preache. But in all these euils it shalbe nedefull for you to be armed with perseueraunce and constancie of minde. For whoso continueth in his good beginniges to the ende, shall be safe, because no calamitie is able to destroye him, that with con|stant harte and mynde beleueth the gospell.

[The texte.] Moreouer, when ye see the abhominacion of desolacion (wherof is spoken by Daniel the prophet) stand where it ought not, let him that readeth, vnderstand. Then let them that be in lewry, sie to the mountaines, and let him that is on the house top not go down into y^e house, nether enter therein to fetch any thyng out of his house. And let him that is in the fiede, not turne backe agayne vnto the thynges whiche he lefte behynde hym, for to take his clothes with him. Woe shalbe then to them that are with childe, and to them that geue sucke in those dayes. But praye ye that your flyght be not in the winter. For there shalbe in those dayes suche tribulacion, as was not from the beginninge of creatures, (whiche God created) vnto this time, nether shalbe. And except that the Lorde should shorten those dayes, no fleshe shoulde be sauēd. But for the electes sake whome he hath chosen, he hathe shortened those dayes.

If ye requyre a sygne to geue you knowledge when this extreme calamitie hangeth ouer your heades: when ye shall see the abhominacion that maketh desolacion standing in y^e place where it is not beseming it should stande, then let him whiche readethe Daniels prophesy, vnderstande it. For then it shalbe hyghe tyme for euery man, al other thynges omitted and lefte vndone to shyfte for hymselfe by flyeng awaye and to saue his lyfe, not by wordelye aydes, * but by swyftnesse of flighte. Then lette al that be in lewrye, the nourishyngeste, and moste famous parte of the countreye, flye vnto the deserte and wylde Mountaynes. If this calamitie take any man on the house toppe lette hym not goe downe into the house, nor enter into his parloure, or chambre to fetch out any thyng from thence: but as he is founde, so lette him gette hym awaye and begone. And if at that season anye manne be labouryng in the fieldes naked, and without clothes, let hym not runne home agayne to fetch a waye his cloke, or mantel, but flye strayght waye some whither els: so swifte shall the floud of y^e miserie & calamitie be, whiche shal ouerflow this couētre. Therefore in wofull case shall they be whiche are great with chylde, & they also that haue chyldren sucking on their brestes, * because nature wil not let suche as are w^t childe to cast away their burthen: nor natural kindenesse suffer the other to flye awaye from their children. And the onely way to saue the life shalbe to flye without anye taryng. Therefore desire you of god, that this calamytie chaunce not in the wynter season, nor vpon the Sabbothe daye. For ye muste not onely flye awaye as fast as your legges will beare you, but also a greates waye of. But winter season because the daye is than shorte, is an yll tyme to flye far in. And the law for fendeth to trauallye far vpon the Sabboth day.

* All that the lorde hitherto sayed, is spoken in suche wyse, that it selmeth partlye to pertayne to the destruction of the cite of Hierusalem: partlye to the tymes of persecutions, whiche were moste sharpe, and vehemente, at what season Stephan was stoned to deathe: and partlye to the laste ende of the worlde or domes daye. Yet is there included in the same woordes, a

morall sence, whiche teache the vs, howe that beyng deliuered from all world|lye impedimentes, and encumbrances, we oughte alwayes to wayte for the cummyng of that daye, when we shalbe presented before almyghtye god to receiue our dome and iudgemente. He canne neuer be prepare agaynste thesame, who eyther for loue of temporall thynges, or els thorowe thenforce|ment

of carnall affections, that is to saye, for his parentes, wyfe, or chyldrens sake, is called backe agayne to the daunger of the losyng of euerlastyng salua|cion. He is laden with a vessell, who beeynge ouercharged and letted with worldly ryches, ceaseth to do those thynges which pertayne to eternall health. He is burthened with a mantell, who for takinge hede vnto the bodye, regar|deth not the soule. He is slowe of foote by caryng of an infant, who by reason of naturall affections, refrayneth not from those thynges whiche he knoweth ryght well are by all maner of meanes to be exchew•dme hasteth to that tay|ning of those, whiche he knoweth ought (all lettes and impedimentes set asyde) greatly to be desyred. Wynter taketh them flying, who for the lytle lyght that theyr weake fayth geueth, and because charitie is colde and faynte in them, doe not finishe their iourney, and manfully goe thorowe whither they beganne to goe. Moreouer the superstitious obseruacion of the Sabboth bryngeth those persons into daūger, who by reason of an vnright and aukeward iudgel|ment, tremble and quake for feare, where there is no cause of feare: and where they ought chiefly to feare in dede, are feareles: as when a manne is bolde to transgresse the commaundement of God, for fearelest he breake mannes con|stitucions. For the Lorde himselfe taught openly that the Iewes Sabbothe was well contemned, and broken, for mans health and preseruacion.

Furthermore the wordes that ensue, seeme rather to pertayne to the last day of the worlde, before the which day, great businesse, and hurly burly shall vniuersally happen for the cummyng of Antichrist.* Those dayes, sayethe he, shall be so full of miseries on euerye syde, that there hath not beene lyke tribulacion and affliction from the creacion of the worlde vnto this daye, nor here|after shalbe. If this affliction shoulde long while continue, as it shall be fell, and cruel for the season, there shoulde not one man be sauēd. But God of his in|finite mercye and goodnes hath provided, that this storme shall shorte whyle endure, for their sakes, whom he hath chosen to lyfe euerlastyng. For of these will he suffer none to perishe, what storme of euils soeuer shall arise. Wherefore there is no cause why any man shoulde feare himselfe, so that he perseuer and abyde still in the euangelike and christian fayth, as nighe vnto the shote anker or surest refuge. No puissaunce shall cast them downe, whiche haue a constant beliefe in me.

[The texte.] And then, if any man say to you, to here is Christe, lo, he is there, beleue not: For false Christes and false prophetes shall ryse, and shall shewe miracles▪ and wonders to deceiue, if it were possible, euen the electe. But take ye hede, behold, I haue shewed you all thynges before.

Onely take heede that in stede of me, you embrace not another Christe. There shall bee more ieoperdy of deceyuers, then of persecutours. For there shall aryse in those dayes false Christes, who shall vntruly chalenge and take vpon them my name, and person. There shall aryse also false Prophetes, whiche vnder a cloke and coloured shewe of holynes, shall fayne themselves to be Prophetes: and in working of Magical wonders, and miracles cloked by craftie illusions of diuels, * folowe the prophetes, and me, so that euen the very electe (if any power coulde preuayle agaynste God) maye be deceyued by suche ligierdemayne, and iuglynge castes: Therefore if anye man shall saye vnto you: Loe, here is Christe, beleue him not: or if any call you backe to a[n]other place, and saye: loe, here he is: what place, what apperaunce of thinges,

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or what maner of honour or seruing of god soeuer he shewe you, beleue hym not. For after that Christ hath once forsaken the worlde, he cannot be shewed nor pointed to with fyngers, but will lye hid in mens soules, and this shall|be the signe and token to knowe where he is: when anye dothe with his lyfe, & conuersacion expresse his doctrine, & put it in execucion. Howebeit he wyll not cumme at domes daye, so as he nowe cummeth, but wyll sodainly and vnloked for shewe himselfe from any hygh after the maner of a flashe of lyghte|ning, dreadfull to the wicked, who shall be cast into euerlasting fire: and againe amiable and louelye to godly persones, whiche shall be called to the felowship of the heauenly kyngdom. Therefore if you chaunce to liue in these dayes, bee ware ye embrace not in stede of me, sum counterfayte Christe.

Loe, I haue tolde you all thynges beforehande. There remayneth behynde, that you retayne and kepe my woordes in memory.

[The texte.] ¶ Moreouer in those dayes after that tribulacion, the Sunne shal ware darcke, and the Moone shall not geue her lyght, and the starres of heauen shall fall, and the powers whiche are in heauen shall moue. And then shall they see the sonne of manne cumming in the clou|des with great power and glory. And then shall •e send his aungels, and shall gather to|gether his elect from the fower windes, from the endes of the yearth, to the vttermost parte of heauen.

Nowe after these forsayed calamities, warres, persecucions, famyne, pestilence, and earthquakes be paste, there shall also ensue manye other won|derfull signes and tokens out of heauen, all the elementes beyng, as it were yrefully set to take vengeaunce vpon the wicked people. For the Sunne, the fountaine of light,* shall wexe darke, therby as it were embraiding the vngod|lye with theyr blyndnes, because they woulde not see the euerlastyng sunne and lanterne of the worlde. Neyther shall the Moone, whiche is wonte to shine in the night, and put awaye y^e darknesse therof, geue her light y^t she boroweth of the Sūne. Furthermore men shall see the starres fal doune from the firmament to the earth, which haue bene so many hūndred yeares there fastened for mans behoue & commoditie. And besides this, the powers of the heauens (by vertue whereof those merueylouse bodies haue cōtinued, euen frō the creation of the worlde, their courses and offices appoynted thē of god) shalbe moued: so great shall the feare be of the dreadfull day of dome approching. These thin|ges done, all that be then aliue, shall sodaynly, and with the twynkelyng of an iye, see the soonne of man (whoe is nowe taken for an vnderlyng, and not relgarded) appeare in the hyghest cloudes with greate puyssaunce, & in the glory of the father, and with him innumerable multitudes of Aungels. Then will he sende out his Aungels, who wyll let none of his chosen be awaye, but wyll assemble thē altogether frō euery quarter, whether they be quyc•e, or els dead, but must sodainly be reliued again: he wyll send them out, I say, to gather all the membres of the misticall bodie vnto their head, to thentēt that they which haue bene partakers of afflictions & persecutions for the gospelles sake, maye lykewyse be companions and partakers with hym, of euerlastyng ioye and blysfulnesse. It skylleth not whither that good mēns soules haue gone, ney|ther into what place their karkases haue bene throwen:: Aungeles shall fynde them out, and gather them together from the fower quarters of the worlde: and againe from the hyghest pole of heauen, to the low moste. Euery soule shalbe ioyned vnto his owne proper bodie, and all the electe and chosen people shall lykewise be conioyned vnto their head.

[The texte.]

Learne a similitude of the fig•tee, when his braunche is yet tendre, and hath brought forth leaues, ye ••owe that summer is nere. So in lyke maner when ye se these thynges cum to pa•se, vnderstand that he is •ye, euen at the doores. Uerely▪ I saie vnto you, that this generacion shall not passe; tyll these thynges be doen. Heauen and earth shall passe, but my wordes shall not passe. But of the daye, tyme knoweth no man, 〈◇〉 not the Aungels whiche are in heauen: neither the sonne himselfe. saue the father onely.

Now leste this day cum sodaynly vpon you, when ye are nothyng at all prelpared, you maye gesse by certayne foresyngnes and coniectures, when it is nere hande, euen as ye may coniecture and gather by the fygge tree that summer wil shortly cum. For when the braunches of this tree begin once to waxe soft and tender, being about to bring forth their first fruite called *grossi*, and when the leaues be alreadye budded out, ye knowe that sūmer is not farre of. But it is muche certayner that that day shall cum, then it is certayne, that summer foloweth after wynter. This thyng do I auouchē vnto you: This age shall not passe till all these thinges shall happen. Among corporall thinges there is nothing more stable & sure then heauen: nothing more vnmouable then is the earth: but yet both heauen and earthe shall sooner alter and chaūge their nature, then my wordes be vayne, and of none effect. Be ye not careful to knowe certeynly when that same laste daye shall cum, forasmuche as it is not geuen vnto y^e Angels to know it: no nor yet to the sonne himselfe. For y^e father hathē reserued this secrete knowledge to himself alone, because he perceiued it was expedient for your soule helth he should so do. Be you moste certaynly assured that it shall cum: but aske ye not when, leste by this meanes ye becum careles.

[The textē.] ¶ Take hede, watch, and pray, for ye knowe not when the time is. As a man which is goen into a straunge countrey, and hath left his house, and geuen his substance to his seruauntes & to euery man his worke, & cōmaunded the porter to watche. Watche ye therfore, ye know not when the mayster of the house will cum, at euen or at midnight, whether at the cocke crowyng, or in the dawning: lest if he cum sodaynly, he fynde you slepyng: and that I saye vnto you, I saye vnto all, watche.

Beware alwayes & take good hede: watche & praie continually, since you are vncertaine when that dreadfull daie shall cum vpon you. You shal take good hede if you wyll not truste vnto worldly aides, neither put confidence in any worldly creature: but wholly hang vpon me, & my cōmaundementes. Ye shal watche, if by refraining frō superfluitie, & all bodely pleasures, you will wholly bend youre selues to holynes of spirite, & vertuous liuing. You shal pray, if you wil most feruently desire those thinges, which are promised vnto thē that stil perseuer & cōtinue in the profession of the gospell. Satā hath his craftes to deceiue euen wise, & circūspect persons. Against these craftes you must vse the wysedom, & policy of the serpent. The world, & the flesh haue their entisinges, wherwith they so delite the mindes of recheles folkes, that (as I maye cal it) slepe, securitie, & forgetfulnes of thinges eternall, crepeth vpon thē ere they be ware. Of these thinges spryngeth eyther contēpt, or els desperāce of the kingdome of heauē. God wil not cleane forsake his chosē, but he loueth wakefull & heedefull persons: yet will he that whē they haue done what may be done by mans endeuoyre & diligence, they neuertheles cease not to pray, fully persua|dyng thēselfes how it is God y^t geueth the beginning, proceding, & consūmation of euerlastyng blisfulnes. So watche you, as thoughe God wyll forsake you for a time: so praye you, as thoughe whatsoever ye go about, shall cum to none effecte, without he put to his helping hande. And

because the Lord Ies{us} woulde the depeliet fasten this doctrine in y^e mindes of his disciples, he added

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a similitude very fit for the purpose. When I shall forsake you, sayeth he, so demeane your selues, as faithful and wyse seruaūtes woulde do, vnto whom the Lord being about to make a voyage into a straūge coūtre, hath geuē auctoritie to ordre and guide his house: and hath assigned to eche of theym his worke,^{*} and office. Furthermore he hath commaunded the porter to watche for feare of nyght theues. These seruauntes, because they be vncertaine of theyr Lordes returnyng home, do still endeuoyre themselues to do theyr office and dutye, that whensoever it shall chaunce him to cum home agayne, he may finde theym watching. It is more certaine that I shall cum againe to you, then that theyr lord shall eftsones returne vnto them. There maye sum chaunce befall, that he miscary whiles he is from home in the straunge countrey. But as sure as God is in heauē, I will cum againe, albeit the daye when, be to you vncertaine. Therefore do you as good and thriftie seruauntes are wont to do. Euer watche & loke after my retourning. You cannot tell when the Lorde will cum, at euen, or at mydnyght: whethre at the Cocke crowyng, or in the dawning of the daye, lest yf he cum sodainlye (as he wyll cum in verye dede) he fynde you sleapyng, and slacke, or negligent in doyng of your duetie. That I speake to you, I speake by you to all that shalbe borne vntill the worlde be at an ende: watche you. Euerye man muste watche that will be saued: Euery man must do the worke that the Lorde hath committed vnto hym, but especially and alboue all other, it behoueth the porter to watche, who watcheth for the safegard of the whole familie. And although the people doe sumtymes take a nappe, yet hath the shepeherde no leasure to slepe. Nowe is all this present lyfe (wherein is no certaine differēce betwene good thinges and bad, and wherin is exceding muche ignoraunce or blyndnesse, and very litle lyght) all this lyfe I saye, is in comparison of the lyfe to cum,^{*} nothing els but nyght. And albeit that in thende of the worlde the Lord will cum once for all, to all men generally, yet commeth he also to euery man seuerally at the houre of death. Therefore euery man particularly ought to watche against this his cumming, because it is euen as vncertaine as the other. For he cummeth vnto sum late in the euenyng, as in growyng age: to sum at mydnyghte, as when they are in their flowers, and beste lykyng: to other sum at the Cockecrowyng, that is to wete, in olde age. Ye muste neyther truste to youre strength, nor to your age. The tyme and houre of death is lyke vncertaine to all menne.

The .xiiij. Chapter.

[The texte.] ¶ After two dayes was Easter, and the dayes of swete bread: and the hie priestes and the Scribes sought howe they might take him by crafte and put him to death. But they saye●● not in the least daye, leaste any businesse aryse amonges the people.

Nowe that moste holye, and solemne feaste of Easter drue nyghe, that is to say, of Phasc, whiche worde signifieth in the Hebrue tongue, a passing ouer, on the whiche daye y^e holy bloud of the vnspotted lambe should delyuer vs from the vengeaunce of the sleying swerde, and beyng brought out of Egipt through the red sea, and wilderness of this world, bring vs vnto the heauenlye Hierusalem, into a countrey flowing with milke and honye. For the Iewes passeouer, whiche they yearelye

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celebrate and kepe moste highe and holye, was nothing els but a figure and shadowe of this sacrifice, like as was this ceremony, that they did on these daies forbear leauened breade, exhorting vs hereby, to suche puritie and cleannesse of lyfe, as becummeth a professour of y^e gospel. After two dayes expired, the daye that they called the preparyng daye should be. But as the chiefe pries|tes and S^cribes, deuoutly prepared and made themselves readie to cele|brate this corporall passeouer: so did they like vnwise felowes, wickedly make haste to offer vp thatsame trewe lambe whiche that solemne sacrifice had so many hundred yeares figured. For nowe were they at a full poynt to slea Ie|sus: but because they durste not openly do it, for feare of the people, they thought good to laye handes vpon hym, and put hym to death by gyle & trea|son. And for this their purpose, that daye of all other, was moste conuenient to thentent the thyng of the newe testament,^{*} shoulde agree with the fygure of the old. They themselves, dyd not chose this day, but it was foreapointed vnto this sacrifice by the eternall decree and ordinaunce of the father. For they counseylyng to gether how to slea Iesus, saied: Not on the feaste daye, leste there arise any busynesse and hurly burly among the people. Doubtlesse it is a Iewyshe feare to stande in awe of menne, and all this whyle nothyng to dreade god at all. Iesus knowyng the tyme was cum, in the whiche it was the fathers wyll to haue that same euerlasting sacrifice to be made, departed not from Ierusalem, leste he shoulde haue semed to haue fayled at the place foreapointed vnto this businesse.

[The texte.] ¶ And when he was at Bethania in the house of Symon the leper, euen as he sat at meate there came a woman hauyng an alabaster bo^ole of oyntment, called Narde, that was pure & costy: and she brake the bo^ole, and powred it on his heade. And there were sum that were not contented within themselves, and sayed: what nede this waste of oyntmente? For it myght haue bene sould for more then three hundred pence, and haue bene geuen vnto the poore, and they grudged against her.

When he therfore feasted at Bethany with his frendes, in the house of Sylmon, surnamed the leper, one of the geastes that feasted with hym was La|zarus. Thys house presenteth vnto vs, the agreyng, and frendly felowshyp of the churche: the whiche being vncleane, he washed & purified with his pre|uous bloude: and beyng dead through sinne, and vnrighteousnesse, he made alyue againe by his death and passion. With suche persones, Iesus loueth to sit at table, rather then with the priestes, & phariseis, who thought themselues •leane, and alyue, notwithstanding they were suche in soule, as Symon, and Lazarus were in bodye. As they thus feasted, there came in a certaine womā hauing and alabaster boxe full of pure, good, and precious oyntment, called the oyntment of ryght Narde: whiche brake her boxe: and powred al the oint|ment vpon the Lordes heade, as he sate there at the table. Iesus who was neuer delited with the pleasures and delicacies of this worlde, loueth to be anoynted with suche manoure of oyntment, after the spirituall meanyng. The churche is lauishe and prodigall in bestowing this oyntment vpon her dere and welbeloued spouse. What precious thing soeuer she hath, thesame reserueth she not to herselfe, but powreth it vpon Iesus heade, vnto whom all honour and glory is due. The house of y^e churche is in most ample wyse enlar|ged & spred abrode throughout all y^e whole world: but the swete sauour, and fragraūt smell of this oyntment hath filled euery corner and part therof. This swete sauour allureth and causeth many a one to desyre that they maye be ad|mited

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into the same house, wherein Iesus sitteth at meate with his frendes. But there be sum which of spite & enuy, speake against the delicacies of Iesu: as the Iewes, who rather seke theyr own profit, glorie, & cōmoditie, then the glory & honour of Iesu Christ. For so did certaine of his disciples y^e yet sauou|red of the flesh, but specially Iudas Iscarioth: who being not contented in his mynde, & muttryng with himselfe againste this womannes fac•e, sayed on thys wyse: what neded it to wast or cast away this so pure good oyntment? For it myght haue been sold for thre hundred pence, and with that money many a poore body haue been relieued. And the losse of this oyntment greued them so muche, that they made a great murmuring agaynst the godly prodigalitie of the woman. That thyng is well loste, which is employed vpō Christes glorie: Yea, to saye the trueth, there is nothyng that lesse perisheth. The sinagoge is sparing to Christeward, * and wastefull or prodigall to her owne person. Con|trarilie, the churche regardeth not the price and valewe of that she hath recei|ued of Christe, but breaketh the vessell, and rashlye powreth out all that euer she hath vpon her spouses heade. The poore wydowe whiche cast a farthing into the treasurie, pleased Christ hyghly. So doth this woman content hym also, whiche for his loue and sake, hath lost her precious oyntment. The wi|dowe knowleagyng her

pouertie, broughte forth all the poore substaunce she had, and caste it into the treasury: and the other beyng now riche & wealthie through the lordes liberalitie, did not onely geue him all that euer she had, but also sustained the lose of her vessel. The one gaue her goodes and lyuyng: the other gaue euen body and soule, yf that can perishe whiche is geuen vn|to Iesu. Where be they now that grudge and murmoure against this prodigalitie, whiche is so pleasaunte and acceptable to the aucthoure of grace? Christ geueth of his owne plentifully, to thentent that the good sauour of his liberalitie, maye the more be spred abroad: He requyreth no rewarde for anye thyng he geueth: but here onely he is ambitious or desirous of honour. He willet that we knowlege his well doing and benefites, not because he hath any nede of suche prayse and commendacion, but it hath pleased hym by thys meane to geue vs his gyftes and riches.

[The texte.] And Iesus sayed: let her alone, why trouble ye her? She hath done a good worke on me. For ye haue poore with you alwaies, and whensoever ye wil, ye may do them good, but me haue ye not alwayes. She hath done that she could, she came aforehand to anoynt my body to the burying. Uerely I say vnto you: wheresoeuer this Gospell shalbe preached thorowe out the whole world, this also that she hath done shalbe rehearsed, in remembraunce of her.

The Lord (of whome alone it is sufficient to be alowed) defendeth the god|ly diligence of the woman agaynst his disciples muttryng and murmuryng against her. * Why, saith he, make you this busines with this woman? Suffer her to take her pleasure. She hath done me a good turne. For whereas you cloke your couetousnesse with a pretence to socour the pore, knowe ye y^e what|soever is geuē to me, thesame is geuē to a poore body. These commune poore folkes, and beggers, you shall euer haue with you, whom you maye do good vnto, and helpe as oft as ye wyll: but ye shal not alwayes haue me present, to wyn my fauour by such corporall benefytes. I haue been but once in my lyfe tyme thus honoured, and the thing that is done, is not done to thentent that many should take ensāple therby, to vse such manour of bodily refreshinges: but because all men should after the spirituall sence and meaning doe the like. This womā wotteth not what she doth, & yet with a godly endeouour and diligence

doeth she as muche as lyeth in her to do. My death is nere hande, then will she desyre to anoint my body that muste bee buried. And because she shall not then haue tyme so to do, she preuenteth the tyme: and yeldeth me that ho|nour whiles I am aliue, which she cānot geue me whē I am dead. But so true is it that her godly endeuoire (whiche you speake and murmur against) shall not lacke it condigne and worthy prayse, that when my death

shall by prea|ching of the gospel, be renoumed and spokē of throughout al the whole world, she shall lykewyse bee remembred and spoken of, because she honoured it wyth suche a gyft and present before I dyed.

[The texte.] ¶ And Iudas Iscarioth one of the twelue, went awaye vnto the hye priestes to betra•e hym vnto them. When they hearde that, they were glad, and promysed that they woulde geue hym moneye. And he sought howe he might conueniently betraye hym.

With these wordes the Lorde caused his disciples to cease their muttring. But Iudas Iscarioth one of the twelue (who vntruely dispensed the common money geuen for the reliefe of the poore) could in no wyse suffer the losse of this oyntment,* but went streightwayes vnto the highe priestes, to betraye Iesus vnto thē. For it was not vnknown vnto hym, how they studyed to take him by deceyte and treason. After the highe priestes hearde this, they were ryghte glad. It pleased them very well that one of householde with Iesu, shoulde bee the chiefe worker of this mischiefe. They agreed of the sum of money that Iu|das shoulde haue for his labour. And there was mutuall faith founde in that wicked counsell, and conspiracie, whiche is seldome kept in honest and leafull couenauntes. Iudas beleued the bare promise of the priestes, without eyther wrytyng, witnesses, or sureties. He ymagined with himselfe whiche waye he might betraye Iesu vnto the sayed priestes, and Scribes after such a sorte, as they desyred: that is to saye, in tyme, and place conuenient, leste anye busynesse or insurreccion should ryse hereof. For this condicion was expressed in the coue|naunt. In the meane time, whyles Iudas, and the hye priestes counsayled to|gether how for to destroye him, Iesu went about the busynesse of mannes sal|uacion.

[The texte.] ¶ And the fyrste daye of swete bred (when they offered Passeouer) his disciples saied vnto him: where wilt thou that we go and prepare that thou maiest eate the passeouer? And he sendeth forth two of his disciples, and saith vnto them: Go ye into the Citie, & there shal mete you a man bearing a pitcher of water, folowe him: and whithersoouer he goeth in, saye ye to the goodman of the house, the maister saith: where is the geste chamber where I shal eate passeouer with my disciples? And he will shewe you a greate parloure paued and prelpared. There make ready for vs. And his disciples wente forth and came into the citie, and founde as he had sayed vnto them, and they made ready the passeouer.

Nowe was the fyrst daye of the feast of swete breade cum, on the which daie the Iewes were wōt to offer vp their easter lambe. Therfore Iesus disciples saied vnto him. Whither wilt thou that we go, and prepare thee thy easter soulpur? Iesus sent out two of them to make prouision therfore saying vnto them: Go ye into the citie, and assone as ye bee entred in, there shall meete you a man carying a pitcher of water: him folowe ye, & into what house

soeuer he entreth in, saye these woordes to the good man of the house in my name. The maister saith, where is the soupyng chāber where I maye eate my easter lambe with my disciples? and he shall straightwayes shewe you a large souping chamber, paued, and already prepared for the feast that shalbe made therin. There prelpape you for vs our easter souper. Here marke me the simple obedience of the Apostles, suche an obedience as they also shewed before, when they were sente out to fetch the Asses foale. Marke also this, that there is nothyng hyd and

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vnknowē vnto the lorde: so that it is manifest and plaine hereby, that he both foreknewe, and willyngly suffered whatsoeuer he suffered for our cause. Fur|ther, marke his authoritie. At the naming of this worde (Lorde, or Maister) the asse was byanby let go. Againe at the naming of thesame worde, the soulpynge chamber was furthwith shewed them, so that it appeareth hereby, that it was in his power to do whatsoeuer he woulde: he could with a becke haue restrained the priestes, & phariseis, who went about cruelly to tourment hym and put him to death. The disciples went theyr waye, and came into the citie, and founde one carying a water pitcher: whom they folowed, and entred into the house where he went in, and declared vnto the goodman of the house, their maisters commaundement. He without any taryng shewed them a soupyng chamber, wherein the disciples prepared theyr easter lambe, that is to saye, the last and mysticall souper, whiche should both represent the fygure of the olde lawe, and also sacramentally present and exhibite vnto them, the sacrifice of the newe lawe, and gospell.

[The texte.] And when it was nowe euentide, he came with the twelue, and as they sate at borde, and dyd eate, Iesus sayed: Uerely I saye vnto you, one of you (that eateth with me) shall betraye me. And they began to be sory, and to saye to him one by one, is it I? And another sayd, is it I? He answered and sayde vnto them: it is one of the twelue, euen he that dippeth with me in the platter. The sonne of man truly goeth as it is wrytten of him, but wo to the mā by whō the sonne of mā is betrayed. Good we • it for that mā, if he had neuer been borne.

In the euentide Iesus folowed with his twelue disciples, whom only as chosen felowes, his pleasure was shoulde be witnesses of all that shoulde bee doen in this moste holy feast or maundy. When they were all set at the table, and takyng their repast, Iesus sayed vnto them: I assure you that one of you that eateth with me, shall betraye me. As he had so sayed, eleuen of them were stryken with great sorowe and pensiuenesse. For there was none of them all that knewe himsele fautie, saue Iudas only. But yet durste

they not truste to the weakenesse and frailtie of mans nature. Therfore eche of them desyrous to be delyuered of this pensiue carefulnesse by the lordes discredyng of the traytoure, sayed vnto hym: Is it I? Neyther was Iudas, who knewe hymselfe culpable, ashamed to saye with the rest: Maister am I he? Iesus to shewe vnto his disciples a perfite ensample of leuitie and mekenesse, thoughte it better to suffre them a while to be troubled with heauinesse, then to bewraye the traytoure: vsyng all the wayes and meanes he coulde, to cause hym to retorne from his wicked and mischieuous purpose. Therfore he sayd: It shall be one of the twelue,* who is so familiare with me, that he dippeth in the same platter that I do. And this is the rewarde whiche he will geue me for my gentle and familiar entertainment. Nowe Iudas perceiued that it was not vnknownen vnto the lord where aboutes he wēt: and he sawe also suche mekenesse in hym, as the lyke had not been heard of before. Iesus would not discrie him (of whō he should anone after be moste falsly betrayed vnto death) vnto the residewe of his disciples, because they would peraduenture if the treason had been opelyned, haue cruelly handled hym for theyr maisters sake. But oh vncurable mallice. What stone, what diamōd, would not so great gentlenesse make to relent, specially of hym who could hurt and displease with a becke? But thesame gētlennesse more encouraged the wretch to do this wicked and mischieuous dede. Then went Iesus foorth with his tale in this wyse: howbeit as concernyng me, nothing shall be doen otherwise then I will my selfe: but as the prophetes

haue sayed and prophecied of the sonne of man, so shall it be. It is expedient for a great many that he be delyuered and betrayed to death. But yet woe bee to hym throughe whose malice and wickednesse,* he shalbe betrayed. He procu|reth a thing which shal be soule health to other, and to himselfe vtter confusiō. It had been better for him that he had neuer been borne. Howbeit this wic|ked mynde, & purpose of Iudas, was neuer a whit reformed, neither with so great mekenesse of the lord, nor yet for dread of the great horrible punishmente whiche he threatned him withall: so great a michiefe is couetousnesse.

[The texte.] ¶ And as they did eate, Iesus toke bread, and when he had geuen thanks, he brake it, & gaue it to them, and sayd: Take, eate, this is my body. And he toke the cup, and whē he had geuen thanks he toke it to them, & they all dranke of it, and he sayde vnto thē. This is my bloude of the new testamēt which is shed for many. Uerely I saye vnto you, I will drynke no more of the fruite of the vyne vntill that daye, that I drinke it newe in the kyngdom of God. And when they had sayed grace, they went out to mount Oliuete. And Iesus sayth vnto them. Al ye shall bee offended because of me this night. For it is

wrytten, I will smite the shepheard, and the shepe shall be scattered. But after that I am risen againe, I wyll go into Galile before you. Peter sayd vnto hym: And though all men be offended, yet wyll not I. And Iesus sayeth vnto him. Uerely I saye vnto the, that this daye, euen in this nighte before the Cocke crowe twise, thou shalt deny me three times. But he spake more vehemētly▪ no, if I shoulde dye with the, I will not denye the. Likewise also sayde they all.

Furthermore in this souper, Iesus commended vnto his disciples that moste holy sacrement or signe of his death, and of the perpetuall couenaunt made with those that would continue in the euāgelike & christiā faith: for this cause he toke bread, and after thanks geuen to god the father, brake it, and gaue it to eche of them, saying: Take, eate, this is my body. Also he toke the cup, and after thanks geuen, gaue it them, and they all drāke therof. Then he said vn|to them. This is my bloud of the newe testamēt which shall be shed for many▪ Be you well assured of this that I shall tell you: from henceforth I wil drinke no more of the fruit of the vine tyll that daie that I drinke it new in the kyng|dome of God. When the souper was done, and grace sayde in the laude and praise of god, according to their manoure and custome, the same nighte they departed from Ierusalem vnto moūt Oliuete. We must euer thanke, & praise God both in weale and woe.* There Iesus knowyng the frailtie and weake|nesse of his disciples, prepared and strēgthned theyr myndes, that they myght be able to suffre the storme of persecucion which hanged ouer their heades. All ye, saith he, shall be troubled this night for my cause. And this thyng did Esay also prophecie of before. I wyll smyte, saith he, the shepherd, and the shepe shall bee scattered abroad. But dispayre ye not. As my death shall trouble you, and cause you to disperse and scatter abroad, so shal my resurreccion recomfort you, and gather you together again. For I wil relieue, as I said, on the thyrde day, and being relieved, will go before you into Galile. After ye haue there sene me, you shall put away all sorowe and heuinesse. When Peter, who as yet knewe not his owne weakenesse, heard him say so, he answered again very manfully, but yet rashely withal, saying: Although all the residewe be offended with thy death, yet truly will I not be troubled therwith a whit. Iesus desyrous cleane to wede and plucke out of our myndes all truste of our selues, sayth vnto him: O Peter, thou deniest that that thyng shalbe done, whiche both the prophetes, and I my selfe (whom it had bene thy parte to beleue, and in no wise to gain|saye or contrary with wordes) haue tolde before shall cum to passe. O thou rashe promiser: Yea, the stronger thou thynkest thy selfe to be, the more notal|bly

shalt thou be troubled aboue all other. This thyng I assure the of: before the cocke crow twise this same very night, thou shalt thrise deny me. Yet is the

presumpcion of Peter nothing abated herewith, ^{*} insomuche that he maketh a more stoute, and greater promise of himselfe, then he dyd before, saying: Yea, if there be no remedy, but I must nedes euen dye with the, yet I wyl neuer deny the. As Peter sayd, so sayd the rest of the disciples, to thentent that they erring together, shoulde bee all reformed together of theyr errorr, and knowe howe vnable they were to do any thyng by their owne strength and power, and finally perceyue how it was not possible for any thyng to bee vaine or vntrue, which came out of Christes mouth. A litle before, they al agreed together in cōfessing truly who Christ was, and the cōmune opinion of them al was praised in Peter. Here they agree altogether in a rashe confidence and trust of thēselues: and in Peter alone the rashenesse of them all is rebuked. Only Peter denied Iesu, and the rest would haue doen the like, if occasion had been geuen them so to do. For they would haue denied him, yf they had not fled awaye. The bolde stomacke of Peter, the whiche was more constaunt in hym then in the other, brought him into this daunger. None of all these thynges chaunced vnto the disciples of any set malyce, as it happened to Iudas, but onely through mans imbecillitie and weakenesse. And therefore Iesus vsed the obstinate wickednesse of Iudas, to our saluacion: and would haue the weakenes and frailtie of his apostles diuersely declared, because to teache all other by them, how no manne shoulde warrand hymselfe ought to his owne strength, but whensoever the storme of yuels and aduersities aryseth, wholly to hang vpon the heauenlye ayde and socoure: whiche so muche the more presently helpeth man, as he distrusteth his owne strengthe and power. The apostles coude not yet bee relproued by worde: but the time would cum when the experience of the matier should at the lengthe make them to knowe themselues.

[The texte.] And they came into a place whiche was named Gethsemany. And he saieth to his disciples: Sit ye here whyle I go aside, and praie. And he taketh with hym Petre & Iames, and Iohn, and began to waxe abashed, and to be in an agony, and sayeth vnto them: My soule is heuy, euen vnto the death. Tary ye here and watche. And he went foorth a litle, and fel downe flat on the gound, and prayed that if it were possible, the houre myght passe from him. And he sayd: Abba father, all thinges are possible vnto the, take away this cup from me: Neuerthesse not that I wyll, but that thou wyll be doen.

Therefore they came into a place called Gethsemany. This Gethsemany is a valey lying at the foote of moūt Oliuete. No man can mounte vp to the crosse of Iesu, vnlesse he first cum downe vnto this valey: vnlesse he hūble and abase himselfe by renouncyng of all the aydes and socours of mans pride & loftinesse. Here commaunded he the other eight to tarrie, and takyng vnto hym three, that is to saye, Peter, Iames, and Iohn, gate him awaye not farre of, because he woulde geue himselfe to praier and contemplacion. Behold here the engines, and artillerye of the gospell against the violence of persecucions. There were two thinges in Iesu moste contrarye: that is to

wete, his diuine maiestie, thē whiche there was nothyng higher, or of more excellencie: and his humayne weakenesse, then whiche there was nothing more vile, or of lesse reputacion. Because vnto these three disciples he had giuen before some taste of his highnesse and diuine maiestie, it was his wyl and pleasure they shoulde nowe be witnesses of his greatest abasyng of hymselfe, and humilitie: to thentent that in the same Christe, they should learne, both what they ought to counterfayte and ensue, and also what to hope after. Here nowhere appeared his face all

shynyng, and glisteryng lyke the Sunne: no where his apparayle whyter then the snow: no where Moyses and Hely cōmunyng with hym: and to bee shorte,* no where was hearde the fathers voyce as it was before, but as a man vtterly forsaken and destitute of all helpe and socoure, he beganne to bee soore troubled with feare, and dismayed with great anguish and agony of mynde: for he was a very naturall man, and notably expressed in hymselfe, what is wont to chaunce vnto those persones, who are nothyng els but men, whensoleuer any suche storme hangeth ouer them. Neyther dyd he cloke and dissemble the thing amōg his frendes. I thorowly, sayde he, feele in my minde, sorow & heuinesse lykest vnto death. He sought for comfort euery where, & found none at all. But yet is it a certaine kynde of solace and comforte, to complayne vnto our frēdes of our calamitie, though they will not helpe vs. Therfore he commaunded also these three to tarry here, and watche. That done, he went forth a litle, and as one cleane destitute of all worldly comforte, and vtterly forlorne and paste helpe (as touchyng mans helpe) fled vnto the father for socoure: of whom yet he should not byanby be eased of his grieve. Wherefore he fell down flatte on the grounde: and lying grouelyng, prayed the father, that (if it were possible) the tyme of this battaile might passe awaye. The nature of his body feared the tourment, & death that was nye hand. Abba father (sayd he). Thou canste do all thinges: take awaye this cup from me, that I drinke not therof. Neuertheles let that be doen that thy will hath decreed, whiche wyllleth, no|thing but what is moste expedient and best: and not as the weakenesse of this body desyreth.

[The texte.] ¶ And he came and founde them sleping, & saith to Peter: Symon▪ slepest thou? Couldst not thou watche one houre? watche ye, and praie, lest ye enter into temptacion. The spirite truly is ready. But the fleshe is weake. And agayne he went asyde, and prayed, and spake thesame wordes. And he returned, and found thē aslepe agayn. For their •yes were heauy. Neyther wyst they what to answer him. And he came the thyrde tyme, & sayde vnto them: slepe hence forth, & take your ease, it is enough. The houre is cum, beholde the sonne of man is betrayed into the handes of sinners, ryse ye vp, let vs go.

Loe, he that betrayeth me, is at hand. And immediately, whyle he yet spake, climeth Iudas (which was one of the twelue) and with him a greate numbere of people, with swerdes and staues, from the hye priestes, & scribes, and elders. And he that betrayed him, had geuen thē a general token saying: Who|soeuer I do kisse that same is he, take him, and leade hym away warely. And as sone as he was cum, he goeth streightway to hym, and saieth vnto hym. Maister, maister, and kyssed hym. And they layed theyr handes on him, and toke hym. And one of them that stoode by, drue out a swerde, and smote a seruaunt of the hie priest, and cut of his eare.

When he had thus prayed, he returned vnto his three disciples whome he left behinde him and found them nowe sleping. And then called he Peter, who a litle before had made so stout a promyse, saying: Simō, slepest thou? Couldst thou not watche as much as one houre with me? This tyme admitteth no sluggishnesse. For he slepeth not that goeth about to destroye vs. Watche, and praye, lest ye entre into temptacion, because ye shall bee in ieopardy to bee ouercomen therwith, if it cum vpon you when ye are nothyng prepared. The perill is like commune vnto vs all. I watche and praye for your health & safetie: * doe you like wyse watche, and praye as I do, that you maye ouercome with me. The spirite is ready, and wyllyng, but the fleshe is weake. The spilrite must be stayed and stablyshed with watchyng, and prayer, leste, the fleshe haue the vpper hande. When Iesus had thus spoken he went eftsones to the place frō whēce he came, & made his prayers vnto the father, with like tenour of wordes as he dyd before: desyryng hym, that he might not drinke of the cup

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which was at hand: and anon he returned to his disciples and founde them algayne slepyng. They napped in the beholdyng of his maiestie, insomuch that Peter wiste not what he sayde. In like manour do they here slepe in the beholldyng of his infirmitie and weakenesse, and knowe not well what answere to make hym rebukynge them. Iesus returned the third tyme from prayer vnto his sayed disciples: and the thirde time he founde them a slepe. Bothe they and we had perished, vnles Iesus had watched, and prayed for vs al. Therefore af|ter they were wakened, he rebuked them because he would by them styrre vp and awaken all slewthfull persons. Slepe ye, sayde he, from henceforth, and take your reast. You haue slepte ynoughe. The thing selfe will now waken you whether you will or no. The very point, and momente of the tyme is alrea|dy cumme. Lo, the sonne of manne shall anon be betrayed, and delyuered into theyr handes that are all set on mischief.* Ryse vp, and let vs go mete them. For now the lord Iesus had by prayer made himself strong in mynde against the storme of affliccions that was at hand. Neither shewed he any time after|ward any token of feare, or

werines: but gaue vs an ensāple of moste cōstaunt and stedfast pacience vnto the last houre. He had no sooner spoken these worl|des, but Iudas Iscarioth one of the numbere of the twelue chosen disciples, & amonges them taken for the chiefe, was cum, and with hym a great bende of souldiers fensed with sweardes and staues, against Iesus being without ar|mour, and weaponlesse. Neither lacked there here authoritie. The hie priestes, scribes, and head men of the people, sent this power. Here marke me (good rea|lder) the notable conflicte of the euangelike and christian godlynesse againste fayned and counterfayte holynesse. Thus is the truthe of the ghospell daylye assaulted: thus doeth it alwayes ouercum and get the victorie. There is none meter to betraye it then he, who professing hymselfe to be a preacher & teacher of thesame, teacheth those thinges that are of the fleshe. There is muche more ieopardie of false doctrine, then of the swerdes and staues of souldiours, that are notorious and open misdoers. Yet dyd not Iudas well trust to his owne strength and policie, when he should betraye the lorde. He ioyned vnto hym a great bende of souldiers wel weaponed, & besydes them, the authoritie of both the states, that is to saye, both of the spiritualitie, and tēporalitie. And all these thynges dyd they in the night, hauing awayted as well oportunitie of place, as of tyme. There muste nedes be moste horrible darkenesse, where Iesus is bound, and taken. This was the power of darkenesse: & Satan was suffered a whyle to seme to haue vanquished and ouercum Christ. What greater blind|nesse could there be then to go about by mannes policie to betraye hym, vnto whom nothyng is vnknown? then with swerdes, and staues to assault him, who with a becke can do what hym luste? Iudas dyd not openly shewe hym|selfe to be the captaine of this vngracious compaignie, but gaue them firste a token, saying: whomsoeuer I kysse, the same is Iesus: Laye ye handes vpon hym, and leade hym charely, lest he scape frō you. The priestes were well ware of this, that the money should not be disbursed vnlesse Iesus were in their han|des and custodie. Then began Iudas to go a prety waye before the souldiers, as though he had goen about sumwhat els: but yet he went so before thē, that he was euer in their sight. And anon as he was cū vnto Iesus, he saluted and kyssed him, according vnto his accustomed manoure. Neyther dyd Iesus here abate any parte of his ientilnesse towardes the traytour. He only nipped him

by the conscience, saying: My frende for what entent art thou cumme? He knew right wel howe he would neuer tourne from his wickednesse, and yet v|sed he all the meanes that myght be, ^{*} to refourme hym: teachyng vs hereby to vse all the gentlenesse, and fayre meanes we can possible towardes synners, because we be vncertaine whether they will one daye tourne and cum to amēd|ment. If they amend, then haue we won the soule health of our euenchristen: yf they amēde not, yet shall not our gentle

demenure be vnrewarded. A kysse is a sygne of mutuall loue & charitie. Charitie declareth vs to be the disciples of Iesu. Wherefore there is no greater point of enmitie, then a fayned kysse. Certes such a kysse do false prophetes, e•ē in these dayes gyue vnto Iesu, whiche vnder pretence of christian godlynesse, serue their belyes, and seke after the prayse of the world: and in stede of the spirituall fredōe, teache a very Iewishe religion. At the token of this ve••mous kysse, the souldiers layed handes on hym, and bound hym. The disciples when they sawe this rufflyng and busy|nesse, waxed fumishe and angrie. And now Peter cleane forgettyng what y^e Lorde had tolde hym before, thought the tyme was cum wherein it shoulde be his part to do summe worthy feate, according as he had right couragiouslye and lyke a bolde man promised to do. He drewe out his swearde, and strake the high bishops seruaunt called Malchus, because he more fierse then the rest,^{*} first hasted to laye handes on Iesus. Howbeit the Lorde so ordred the stroke of his right hande, that he dyd Malchus no other harme, saue alonely cut of his right eare: the whiche thesame moste gracious lord anone as he had rebuked his disciple, restored agayne, and so made hym amendes for the hurt of this small and daungerles wounde. So beneficiall was Iesus to all men, that we ought to be ashamed to haue, so muche as a wyll or an entente to be reuenged vpon any man: I will not saye to hurte suche, as hath not deserued our displeasure.

[The texte.] ¶ And Iesus answered, and sayde vnto them: ye be cum our as vnto a thefe, with swerdes and with ••aues for to take me: I was dayly with you in the temple teaching, and ye toke me not. But these thinges cum to passe, that the scriptures should be fulfilled. And they all forsoke hym, and ranne awaye. And there folowed hym a certaine young man clothed in lynnyn vpon the bare, and the young menne caught hym, and he left his lynnyn garment, and fled from thence naked. And they ••d Iesus awaie to the hye priest of all, and with him came all the hye priestes, and the elders, and the Scribes. And Peter folowed hym a great waye of (euen tyll he was cumme into the palace of the hye prieste) and he sate with the ser|uauntes, and warmed hymselfe at the fyre.

Further, as Iesus will not be defended with any other aydes, then with the sword of the gospel, the whiche pearceth to the innermost partes of mens hartes, so was it his wil that this armed company of souldiers should know that he could not haue been apprehended by any puissance or power of man, vnlesse he had both willinglye and wittingly put hymselfe into their handes to be taken.^{*} Therefore he turned him vnto them, and sayde: sirs what ayleth you to cum out hyther to me at midnight, with sweardes and stanes, as vnto a thefe that woulde stand at his defence with lyke weapon? I was daylye at Ierusalem, not priuely, but openlye where euery body might see me: in the place where moste haunt and resort of people is, I meane in the temple: hea|lyng sycke folke, and teachyng the trueth. I was euer weaponlesse, and accō|panied but w^t a small number of disciples, who wer

likewise without armour and weapon. Why dyd ye not there take me? Surely you might haue done it then with lesse businesse, if it had been so decreed.

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But this is your tyme: insomuche that you may by goddes sufferance, do nowe to me what ye luste. And that it shoulde so be, the scriptures, whiche cā•|notlye, haue foreshewed many yeares sithens. Whan he had sayd •o, there was but who might firste lay handes on hym: and anon the disciples fearyng themselues, forsoke theyr lorde, and rāne awaye, sum to one place, and <◇> to another. It is lawfull for weake persons to flye, who are not as yet <◇> and able to suffre persecucion. Albeit there chaunceth a tyme, when that to flye, is nothyng els, but to deny Christe. There must we not flye, but euen of our own accorde hasten to dye. When that by thy death the Gospel taketh more disprofite, then commoditie, then flye awaye, and hyde thy selfe. But when that by thesame, the ghospell hath muche profyte, and contrarily greate disprofite and hinderance, if thou auoyde the daunger therof, then sticke not to go and mete the hangman.* There was among the twelue, a certayne young strypplyng y•loued Iesus more thē the rest, & folowed hym being led with his armes boūd like a captiue or prysoner: whose ba•e bodye was clothed with one finelynn• garment only. Hym they knewe, and toke. But he caste of his linnen vesture, and so escaped out of theyr handes, sauing his lyfe by the losse of his garment. He that so flyeth after the spirituall sence, flyeth happely. For what els is this bodye but the vesture and garmente of the soule? As ofte as Satan layethe hande vpon the soule, passe not vpon the linnen garmente, and so saue thy selfe, and escape out of his daunger. Nowe beholde howe theuangelike veri•ie is handeled after it is betrayed of a wicked disciple. The eruell garison of souldiers leadeth it bounde to the chiefe menne of bothe the states, who are in a cō|spiracie to destroye it. Fyrste it is brought vnto the hyghest priest. There is no more mortall an enemy vnto Iesu, then is a wicked Byshop. Nowe because the matters should seme to be done with more auctoritie, thither assembled all the priestes, Scribes and elders. This is the authoritie of this world, whiche is in a conspiracie aganste poore, symple, and playne veritie, but yet inuincible withal. Al this while Peters hert fayled him not. Howbeit he folowed Iesus a loofe, and was nowe a cloked disciple: and no meruayle, sithe the tyme drewe nere, when he would deny him. For mans bolde stomacke is good for nothing els of it selfe, but to make the synner more outrageously to offende. Therefore he preased into the palace of the highest priest, & there sate amidmōg the lewde and vngracious companie of seruauntes, and warmed himselfe by the fire, as one that would be rather a beholder of the Lordes passion, then a folower.

[The texte.] ¶And the hye priestes, and all the councel, sought for wisesse agaynst Iesu, to put hym in death: & found none, for many bare false wisesse

against hym, but their witnes agreed not together. And there arose certayne & brought false witnesse against hym, saying: We hear hym saye. I wyll destroye this temple that is made with handes, and within three daies. I will builde another, made without handes. But yet theyr witnesses agreed not together.

In the meane season suche of the priestes as were chiefe in dignitie (amōg whom as euery one was higheste in authoritie, so was the same more wicked then the other) and with them the residue of the counsell, leste they shoulde haue semed to be rather murtherers, then auengers of heresye, and vngodlynnesse, sought for sum witnesse agaynst Iesus, wherby they might put him to death. They desired nothyng els, but his death and destruccion, who freelye offered all men life euerlastyng. Yet could there no mete witnesse be found. Iesus onelly was he, against whom mans craftines coulde fynde no cōuenient witnesse

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For nowe there came in many before the Iudges,^{*} who deposed against hym, but their witnesse was so simple and slēder, that it appeared not to those moste vniust felowes themselues, sufficient to condemne him, whome they hadde in very dede cōdemned alreadye among themselues, before he was brought vnto his arraignment. At the length there rose vp certain persons who gaue sore euidence against hym, saying: we will denounce vnto you, suche thynges as we knowe certainly to bee true. For we hearde hym saye (with these eares) I will destroy this temple made by mannes handes, and after three dayes expilred, I will builde another,^{*} that shall not be made with the handes of manne. They woulde that this saying shoulde appeare to be a blasphemye spoken algainst the Lordes temple. Yet did not their witnesse (albeit to aggrauate the haynousnes of the crime, it conteyned sum truthe) seme lawfull and sufficient. A man would haue sayed, that the iudges had taken conscience in the matter, and fauoured the defendaunte: Howbeit this diligence of the priestes was for nothing els, but bicause Iesus should not by any meanes be quit and escape this iudgement.

[The texte.] ¶ And the hye priest slode by amongst them, and asked Iesus, saying: answerest thou nothing? How is it that these beare witnesse against the? But he helde his peace & answelred nothing. Agayne the highest priest asked hym, and saied vnto hym: Arte thou Christ, the sonne of the blessed? And Iesus sayd: I am.

Yet all this while is there nothyng doen agaynst hym. There nedeth the helpe of the highest priest or bishop of all, to destroye Iesu. He therfore percey|uing that the matter wēt but easily forward, rose vp in the middes of

the cou|cel, and began to speake vnto Iesus, sekyng sum occasion of his wordes, wher|by he might condemne him. Hearest thou, sayth he, what crimes are layed vn|to thy charge? Haste thou no answer to make hereunto? Iesus held his peace and gaue hym not a word to answer. For, for what purpose shoulde he haue answered to those thynges, which themselues iudged but light matters, and of no wayght? Therfore the highest Byshoppe styll sought occasion, and que|stioned with hym, saying: Art thou that selfsame Christe the sonne of God, who is euer to be praysed? Iesus confessed he was. For it was not his parte to denye that thyng, whiche it behoued all men to knowe.

[The texte.] ¶ And ye shall see the sonne of man sitting on the right hande of power, and comming in the cloudes of heauen. Then the hye priest rent his clothes, and sayed: what nede we of any further witnesses? ye haue hearde a blasphemy, what thinke ye? And they all condemned hym to be worthy of death, & sum began to spyt at him, & to couet his face, and to beate him with fistes, and to saye vnto hym: Areade. And the seruauntes buffeted hym on the face.

And because he knewe they woulde not beleue in hym, or at the leastwise woulde contemne him, by reason of the weakenesse of his body: he added an other sentence to feare them withall. You shall see ({quod} he) the sonne of manne sitting on the right hande of the diuine maiestie, and cummyng on hygh in the cloudes of heauen, with great glory, and many aungels waytyng vpon him. He meant of his seconde cumming: when he will retourne, not lykewyse lowe as he was then, but in diuine maiestie a iudge both of the quicke, and dead. The wicked priestes were ignoraunt in the lawe: yet mighte they haue learned of the Phariseis, that both the cumminges of Messias, were prophecied of by the prophetes: the one not regarded and passed on, the other royall, and dreadfull. But they had no leysure to compare Iesus dedes, with the prophelcies, and foresayinges of the prophetes. All that euer they wente aboute was

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nothyng els, but to bryng hym to destruccion. Here the highest priest clokyng his wickednesse with a vysure of Godlynesse,* rent and tare his clothes therby to make the blasphemy to appeare more haynous and detestable.

What nedeth there, saieth he, any further witnes: yourselues haue heard an open blasphemy. The wicked Bishop desyrus to set forth his owne glorye, coulde not abide to heare Christes glorye aduaunced: supposyng that what glory and prayse soeuer had been geuen to Christ, thesame shoulde haue

been to the great derogacion and minishyng of his maiestie. Goodnesse caused him a litle before to ryse out of his place: and yet in so doyng, he gaue reuerence vnto the sonne of god. Now doeth he rente his clothes, prophesyng hereby, how it shall cum to passe, that the true bishop raignyng the carnall and figuratiue bishophode shalbe cleane abolished and set aside. The glorious sinagoge was rent, but Christes coate remaineth still whole. What is farther from blasphemie, then to set forth the glory of the sonne of God? then to testifie that all shall come to passe, whatsoeuer the Prophetes haue prophesied to cum? And yet the vngracious bishop iudgeth this to be suche a blasphemie, as nedeth no witnesses. What, saith he, thinke you here in? All they with one cōsent gaue iudgement that this saying was an offence worthy of death. Forsothe a mete and a worthy councell for suche a priest. Nowe is it to be considered howe theuangellyke veritie is entreated in such counsels, where as a wicked priest, who faine would be taken for a god,* cannot abide to haue the glorie of the sonne of god auanced: where the Scribes do not vtter what thei haue learned of the prophetes: where the head men, and elders of the people, be in a conspiracie with the chief prelates of the temple: where suche waged seruantes, & hyred souldiers beare a stroke, as are of theyr owne naughtie disposicion enclined to all mischief. For now some of them began to spitte at Iesus, as though he had been lawfully condemned: and other some couered his face with a vayle, and after they had buffeted hym, sayed: Prophecie, and arrade who hath striken the. Thus they reprochefully scorned hym, because he suffred the people to take hym for a prophete. Furthermore the priestes seruantes dyd lykewyse beat and buffet hym. These thinges were more fell, and cruell then death: but this ensample was ordeined for our enstruccion. In sufferyng of reproche and vylany none passed Iesus: but in workyng of myracles there were some, that went beyond hym

[The texte.] ¶ And as Peter was benethe in the palace, there came one of the wenches of the highest priest, and when she saue Peter warming himself, she loketh on him, and sayeth: waste not thou also with Iesus of Nazareth: And he denied, saying: I know hym not, neyther wot I what thou sayest. And he went out into the porche, & the Cocke cōtem. And a damosel, (whā she sawe hym) begā again to saye to them that stode by: this is one of them. And he denyed it agayne. And anone after they that stode by, sayde agayne to Peter: surely thou arte one of them, for thou arte of Galile, and thy speache agreeth therto. But he began to curse, and to sweare, saying. I know not this mā of whome ye speake. And agayne the cocke crewe, and Peter remembred the worde that Iesus sayed vnto him. Before the cocke crow twice thou shalt denye me three tymes. And he began to wepe.

While all these thinges were doen vnto Iesu, Peter beyng a fearful behollder, sate in the neyther parte of the palace among the wicked bishop seruantes. For there was a conuenient place for hym, sithe he woulde

denye Iesus. Hither came a certaine wenche of y^e highest priest, whiche, after she had espyed hym warmyng himselfe with other by the fier, and hadiyed hym diligentlye, began to knowe his shape and phisnamie, and sayed vnto hym: Yea thou too

wast with Iesus of Nazareth. Peter frayed with these wordes denied it sayling: I know not the man, nor wote not what thou meanest. It was conueniente that this stoute promiser, because he might the better know his own frailtie, should be made afearde of a wenche, to thentent that he afterwarde boldly professyng the name of Iesu before rulers, and princes, should knowe that his boldnesse and constant courage of mynde, came not of mannes strength, but of the holy ghoste. He therfore beyng now afearde, and halfe mistrustyng that place, gate hym out of the hall. Yet departed he not out of the byshops pallace. Whiles he abode here, the cocke crewe. Peter heard that, and yet remembred not what Iesus had tolde hym: so greatly was he afrayed. Then a certaine damosell (when she sawe hym) began to detect hym again to them that stode about her, saying: This is one of theyr number. Peter eftsones auoyded her saying with a lye, denying flat that he was any of the apostles. And anon after when the seruauntes whiche stoode by whyles the damosell knewe and discryed him, had themselues well vewed his fauour and apparell, they lykelike began to knowe hym, and sayed: Uerily thou arte one of them. For thou arte of Galile. The firste that detected hym was a woman. Oh what a peril it is for Christes disciple to be knownen in bishops, and princes courtes? Unlesse he vtterly deny hymselfe to bee Christes disciple, he standeth in ieopardie to lose his life. Peter is also in ieopardie, by reason of his mother tongue & countrie language. Suche manour of courtes can abyde no syncere and pure veritie. Nowe shall Peter at the length, be made a right courtier vp and downe. For he begynneth to sweare depely,* and to curse withal, that he neuer in al his lyfe tyme knew this Iesu, whō they spake of. And as he had spoken the word, the cocke crewe agayne. Peter came not to hymselfe agayn, before Iesus loked vpon hym. Therefore at the length callyng to his remembraunce the wordes that Iesus had spoken vnto him, when he saied: before the cocke crowe twise, thou shalt thryse deny me: he wente forthe of Cayphas house, and braste out a wepyng. Yet went he not to hange himself, as Iudas did, bycause he fell not of obstinate iuelnesse, but by mannes frailtie and weakenesse, and that by the sufferaunce of God, bycause his fall should be our instructiō. But this showre of teares which braste out of his eyes, quenched the lyghtning of Goddes wrathe and anger. He wept not before he was goen out of Caiphas palace. For there the more naughtie packe that euery one is, the more he esteemeth and fauoureth himselfe.

[The texte.] And anon in the dawning, the hie priestes helde a counsaile with the elders and the Scribes and the whole congregacion, and bounde Iesus, and led him away, and deliuered hym to Pylate. And Pylate asked hym: Arte thou the king of the Iewes: And he answered and sayde vnto hym: thou sayest it. And the hie priestes accused hym of many thynges. So Pylate asked hym agayne, saying: Answered thou nothing: Beholde howe manye thinges they laye vnto thy charge. Iesus yet aunswered nothyng, so that Pylate meruayled.

AL y^e nyghte was spent in Cayphas house, in destroying, mockyng, and skorning of Iesu. In the mornyng earlye after they had couſayled together afreshe, the hie priestes, with the elders Scribes, and all the whole assemblie, led him away with his armes bound, & deliuered hym vnto Pylate to be iudged: whō they had with theyr foreiudgement already condemned. Now

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are they of iudges becom accusars. Pylate, their accusacions and complain|tes heard, called Iesu, and asked him: Arte thou thatsame kyng of the Iewes? Iesus answered. Thou sayest: couertlye knowledgyng and confessyng that he was the selfsame. Yet was Pilate not a whit moued with this aunswere, by|cause there appeared nothing in him wherby he semed desyrous of any world|ly kyngdom. Furthermore the hye priestes, lest he should by any meanes haue been quit, gathered together diuerse criminall artycles against him, to thētent that amongst many matters, there should at y^e least wyse be sum thing in fine which would moue any iudge, not being to vniust, and parcyall, to geue sen|tence against hym. * Pylate perceiuing howe all was doen of priuate displea|sure and malice, sought occasion to discharge him of suche matters as he was arrayned for. Therefore whē he came again vnto Iesus, & Iesus woulde geue him neuer a word to auswore, thē sayde he vnto him: Makest thou no answer, sith thou art in so great daunger to lose thy lyfe? Se how many artycles these felowes laye against the. Iesus from thenceforthe made no answer, who delysyred not to escape this iudgement, leste the vtilitie of his death, shoulde haue been let or hyndered thereby, & also bicause he knewe right well that y^e malice of the priestes woulde not yet haue ceased, althoughe they had not this waye preuayled against hym. For this cause his wyll and pleasure was so to dye, that it might appeare that he died willyngly. The Emperours deputie, albeit he were a paynim, yet dyd he abhorre the murthuring of a man, whom he iud|ged to be an innocent and gyltlesse person: and therefore vsed he all the wayes and meanes he coulde possible to delyuer him. For he sawe well there was no healpe to be had on his behalfe, whereby he myght so doe.

[The texte.] ¶At that feaste Pylate dyd delyuer vnto them a prysoner, whomsoever they woulde desyre. And there was one that was named Barrabas, which laye bounde with them that made insurreccion: he had committed murther. And the people called vnto hym, and began to desyre him that he would do, according as he had euer doen vnto them. Pylate answered them, saying: wyll ye that I let leuse vnto you the kyng of the Iewes? For he knewe that the hye priestes had deliuered hym of ●•uye. But the hye priestes moued the people that he should rather delyuer Barrabas vnto them.

There was a custome among the Iewes that at the feaste of Easter, one of them shoulde be lewsed whiche laye in prison for anye death worthy offence, whomsoever the Iewes desyred to be geuen vnto them. At that season there was induraunce a certaine notable felō, muche spoken of for his vngracious dedes, named Barrabas, who had been a stirrer vp of sedicion in the citie, and in the busynes, and hurly burly that he made, had committed manslaughter. Pylate determined with hymselfe to vse this occasion to saue Iesu. Therfore when the people were cummen together, accordyng to theyr auncient custome to desyre to haue some felon pardoned, in token of theyr safe deliuerance and scapyng out of Egypte, Pylate answered in this wyse: I haue two prisoners, Barrabas whome ye know, and Iesus whō men cal the kyng of the Iewes.

Will ye therfore that I lewse vnto you Iesus? Pylate perceyuing that he coulde haue no ayde and helpe of the priestes, went vnto the people bicause to haue had some ayde & assistance of them, trusting that by theyr fauour, Iesus shoulde haue been delyuered. And so had he been without fayle, if the maliciolous byshops (neuer weary to worke mischiefe) had not moued them rather to desyre to haue Barrabas pardoned, then Iesus.

[The texte.] Pylate aunswered agayne, and sayed vnto them, what wyll ye then that I do vnto him

whome ye call the kyng of the Iewes? And they cryed agayne: crucifie hym. Pilate sayde vnto them: what euyl hath he da●•? and they cryed the more feruently: Crucifie hym. And so Pylate wylllyng to content the people, let lose Barabas vnto them, and deliuered by Iesus (when he had scourged him) for to be crucified.

When this thyng had so chaunced, contrarye to the deputies expectation (for he heard say that Christ was highly in grace and fauour with the people) yet ceased not he to helpe hym,* as muche as in him laye. What

then, sayed he, will ye that I do with the kyng of the Iewes loking to haue heard of them a more fauourable and gentler sentence. But here the wylle Bishops were verely circumspect, who had before hande infected the myndes of the commynaltie with theyr wickednesse. Neyther is the auctoritie of suche bishoppes good for any thyng els, but to moue Princes, and the people agaynste the trueth of the gospel. The people therfore cryed agayn: crucifie hym. The bishops had also beaten into their heades, that the shamefullest kynde of death of al, should be chosen out for hym: bycause his name shoulde hereby be counted detestable and cursed among all the Iewes.

For the lawe pronounced hym cursed, whoso hanged in wood. So studied they not onely to bereaue hym of his life, but also vtterly to extingue & abolyshe hys good name, which was a facte muche crueller then death. They coulde not abide that any mans name shoulde be counted holy, saue theyrs. Neyther did Pilate here yelde vnto theyr furie, but spake hard againste them, saying: I am the Emperours deputie. It is not lawful for me to put any man to death, vnlesse he be duely conuicted. What offence hath he dooen wherfore he oughte to be crucified? Here the deputie nothyng preuailed. For they cryed outemore furiously: Crucifie hym. Yet for al that Pylate shranke not in Christes cause, tyl they layed vnto his charge treason against the Emperour. It was not conuenient that Iesu shoulde be doen to death, excepte the Emperours authoritie had serued the fury of the byshops. Pylate perceyuyng what daunger hangd ouer his head, on the one syde, of the Emperour, on the other, of the clamorous people, albeit he knewe righte well that Iesus was an innocent and harmeles person, yet willinge to yelde and conforme hymselfe to the mortall hatred of the byshops, Scrybes, elders, and people, gaue sentence of deathe agaynste hym: but with thesame sentence he bothe cleared the innocent of all crimes, and also condemned the priestes, and the people. For he pronounced hym to be innocent and giltles, whome he let them haue to crucifie. Suche maner of Pylates shal the truth of the gospell euermore haue: & would to God there dyd not aryse among vs some byshops, which are farre beyonde those bishops in all mischeefe & vngraciousnes. When therfore Iesus was condemned to death, he was fyrst beaten with scourges. But whē the Iewes were not here with satisfied, Pylate deliuered hym to the garison of y^esouldiers to be crucified. So it pleased the high wisdom of God that Iesu the fountaine of al glory, should be put to all kyndes of vilany, by al sortes of people: to the entent we should not be dismaide w^t any mane of worldly euils or aduersities. Iudas betrayed him: the bishops, Scribes, & headmen of the people counsailed together: the seruaūtes toke hym: Cayphas the highest priest, chiefe worker of all this mischief condēned hym: the Councill, and theyr seruauntes scorned him as a condemned person: the people cryed out agaynst hym like mad folkes: the Emperours name maketh the iudge afraid: Herode despiseth: the Emperours deputie geueth sentence: and in al these is Cayphas, and in hym the deuyll.

And the souldiers led him awaye into the cōmon hall, and called together the who●e ●ulltitude, and they clothed him with purple, and they platted a croune of thornes, and croun●● him withall, and began to salute hym: hayle kyng of the Iewes. And they smote him on the head with a rede, and dyd spit vpon hym, and bowed theyr knees, and wor●●ypped hym.

Nowe remayneth there behynde, that the wicked garison of souldiers do lykewyse playe theyr partes, and amōg thē also was Cayphas. Al the shame and villany that Iesus was put vnto, all his destruccion (if it maye be sayed y^t he was destroyed) came of Caiphās, who vnwares wrought a thing moste blessed and holy. For he made this sacrifice, without whiche no manne coulde haue attayned saluacion. When therfore Iesus was caste and iudged to dye, Pylates seruauntes led hym into the hall of the palace. For the Iewes, who were desyrous to seme holy durst not entre into the palace of Panim; because they would come pure and cleane to celebrate theyr passeouer.

And yet was theyr mindes in the myddes of the palace, and in the verye han|des of the souldiers, whom being of their owne enclinacion readye to do all mischief, they prouoked and incensed therunto. After Pylate had once deliue|red his handes of Iesus, he thought it made no great force how he were doen to death. So did Herode fauour the vertue, and goodnes of Iohn, that at the requeste of a peuishe wenche he caused his head to be stricken of. Howbeit the fauour of Pylate was more constant then so, but yet in conclusyon he deliuered hym to be crucified. And this was doen leste any that professeth the trueth of the ghospell, should trust vpon any worldly ayde and succour. Then the sou|ldiers, because they woulde the more take theyr pleasure on hym in puttyng hym to shame and villany, called together the whole garison of theyr compa|nions: and in m●●kage, clothed him with a garment of purple, as it had been with a kynges robe: thē put they on his head a croune platted of thornes, in the stede of a diademe, and being thus disguised, they began with one voice to salute hym, saying: Hayle kyng of the Iewes. Furthermore they strake his head with a rede, whiche they gaue him in his hande in y^e stede of a scepter: & dyd also spit vpon hym, and bowyng theyr knees, wurshypped him. Iesus all this while helde his peace, & patiently yelded to al theyr dispitfull doynges, transportyng vnto his owne persone that shame and villanye, whiche was due vnto our offences, because to aduaunce vs vnto his glorye.

[The texte.] ¶ And when they had mocked hym, they toke the purple of him, and put his owne clo|thes on him, and led hym out to crucifie hym. And they

compelled one that passed by called Simon of Cyrene (the father of Alexāder and Rufus) which came out of the felde, to beate his crosse. And thei brought him to a place named Golgotha, which is (if a man interprete it) the place of dead mens sculles. And they gaue him to drinke wine mingled with Mirre, but he receyued it not.

These thynges doen, they toke of agayne the purple garment, and put on his owne clothes to thētent that caryng his crosse amōg misdoers, he might be discerned, and knowen of euery body. And this the malycious priestes caulsed to be done, because they would the more ali•nate and withdraw all mēnes mindes from hym. As they were goyng to the place of execucion, they met a certayne felow called Simon of Cyrene (the father of Alexāder, and Rufus) cūmyng from his ferme: whome makyng refusall to beare Christes crosse, the souldiers (notwithstandyng he was a ryche man and of theyr acquaintaunce) did of a souldiourly malapertnes compell maugre on his head to beare it: not

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because to fauour or ease Iesus, but for the spedier finishyng of the execucion. Some men necessitie constrayneth to embrace the crosse of Iesu: But this is a blessed necessitie that driueth a man to saluacion. The apostles enforce no mā to go to Christ: but the souldiers vsed compulsion. Howbeit the violence of these naughtie packes hath bene many a mannes saluacion. They broughte hym into a place slaunderous and reprocheful,* by reason that suche as trespalced the lawe, there suffred execucion: called in the Syrian tong, Golgotha, & in Latine Caluaria, the whiche word implieth in Englishe a place of dead mēs sculles. There gaue they him wine mingled with myrre, to drinke. For wyne is customablie geuen to men, when they be a passyng. Howbeit that wyne, for so much as it was corrupted with the bitternes of the Iewes, Iesus receyued not whan it was offered hym. For a lytle before he dranke with his disciples, and would not drynke agayne of the fruite of the vine, tyll he should drinke it newe in the kyngdome of God. He hated the bitter wyne whiche the vyne of the Iewyshe synagoge brought hym furth, that was becum bitter vnto her lorde, and tiller: and in stede of ripe grapes, yelded the fruite of the wilde vine. He hated the vine of wycked persons, and thirsted for another kynde of wyne. That was the newe wyne of the spirite of the Gospell, the whiche spirite after his ascending vp into heauen, he moste plenteously powred vpon his disciples.

[The texte.] And when they had crucified hym, they parted his garmentes, casting lottes vpon them what euery man shoulde take, and it was about the thyerde houre. And they crucified hym. And the title of his cause was writtē: the kyng of the Iewes. And they crucified with hym two theues, the one on the right hād,

and the other on his left. And the scripture was fulfilled whiche sayth: he was counted among the wicked.

When Iesu was lifted vp on the crosse, those that crucified him, parted his clothes among thē: and for his coate (whiche was wrought in suche wyse y^t it could not be deuided) they caste lottes, whose fortune it shoulde be to haue the whole. Nowe conside the pouertie of Iesus, who hadde nothyng left him in yearth. He hangeth in the middes betwene heauē and yearth. So must he bee naked: so must he be lyghted of all burthens: so must he be high, that wyll en|countre with the enemy of mānes saluacion. When Dauid should fyght with Goliad, he caste awaye al the armour and weapō of Saule, whi•he dyd ra|ther burthen hym, then do hym any stede. It was the thyrde houre of the daye when they nayled hym on the crosse. There was set vpon the crosse the tytle of the cause wherfore he suffered, which was this: The king of the Iewes: writ|ten in thre languages, that is to saye, in Hebrue, Greke, and Latine. And with hym they crucified two theues, in suche wise that one of them hong on his right syde, and the other on his lefte, on eyther syde enuironing hym hangyng in the middes. And this was doen by the procurement of the wicked priestes, because to make his name shamefull. The prophete Esai prophecied it should so be, saying: He was reckened among the vniust and wicked.

[The texte.] And they that went by, •ayled on hym, waggyng theyr heades, and saying: A wretche, thou that destroyest the temple, and buyldest it in three dayes, saue thy selfe, & come downe from the crosse. Lykewyse also mocked hym the high priestes among themselues, with the Scribes, and sayed: He saued other men, himselfe he cannot saue. Let Christe the kyng of Israel descende now from the crosse, that we may see and bel•ue. And they that were cru|cified with hym checked hym also.

Neyther could the malicious bishops, and Scribes yet be satisfied with these so great euyls and manyfold displeasures. For fyrst the Iewes passing by the crosse, rayled on hym as he hong thereon: and as it were vpbraydyng

hym now ouercum, sayde vnto hym in derision and mockage waggyng their heades withall: A wretche, thou that destroyest Gods temple, and buildeste it agayne within three dayes: Nowe shewe what thou canste doe: Put furthe this might and power wherupon thou braggest: saue thyselfe if thou be able and cum down from the crosse. Neyther dyd the hyghe byshops or priestes vse any gentler language vnto hym, who with the Scribes skorned hym a|mong themselues, saying: He hath saued other, but himselfe he is not able

to saue: He hath made his vaunt how he was Christe: he bragged that he was the kyng of Israell. If his promises be true, let vs see hym •owe cum downe from the crosse, & then will we beleue o•n hym. The priestes entended by these reprochfull wordes, cleane to withdrawe all men from the beliefe of Iesu. So are the Martyrs euen at this daye ofte tymes scorned, and with lyke reprochful wordes rayled on in their martyrdome, and corporall tourmentes, so is the veritie of the gospel verated, & laughed to skorne of the miscreantes, whiche is many tymes so hardly handled, that it semeth to be vtterly oppressed. Yet ceased not this outrageous raylyng against Iesus. The two theues that wer crucified with hym, rebuked the innocent as they honge on the crosse. But here also dyd Iesus accordyng vnto his name. For he saued one of them.

[The texte.] And when the sixt houre was 〈◇〉, darcknes arose ouer all the earth, vntill the ninthe houre. And at the ninthe houre, Iesus cried with a loude voice, saying: Eloï: Eloï, Lamaz a batha|ny, whi•h is (if one interprete it) my God, my God, why haste thou forsaken me? And sum of them that stode by, when they hearde that, sayd: beholde he calleth for Helias. And one canne and fylled a sponge full of vineger, and put it on a rede, and gaue him to drincke, sayling: let hym alone: Let vs see whether Helias wyll cumme, and take hym downe.

At the sixte houre there arose a darknes, whiche couered all that lande: and endured tyll the nynth. Then Iesus destitute of all mannes helpe, cryed vnto the father with a loude voyce, reciting out of the psalme the prophecy whiche was spoken of hym before: Heloi, Heloi, Lamazabathany, the whiche wordes interpreted, areas muche to saye in Englishe, as, my God, my God, why hast thou forsaken me? When some of them that stode by heard hym speake these wordes, and vnderstode not well the Hebrue tong, they sayde: he calleth vpon Hely. There be many suche false prophetes, and interpreters of scripture, euen in our tyme, and euer shall be tyll the worldes ende, which expounde the wor|des of Iesu, no better then those scornors did. After that when he cried agayn: I am a thyrst: there ranne one vnto him, and •aught him a sponge ful of vine|ger, fastened to a rede, saying: Let hym alone: let vs see whether Hely wyll cū and take hym down from the crosse. When he had eftsones tasted the vineger, he woulde not drinke therof. He thyrsted another wyne, whiche they woulde not geue hym, that refused to beleue the gospell.

[The texte.] But Iesus cried with a loude voyce, and gaue vp the ghost. And the vayle of the temple did rent in two pecies, from the toppe to the bottome. And whē the Centurion (which stode before hym) sawe that he so cryed, and gaue vp the ghost, he sayde: truly this manne was the sonne of God. There were also women a good waye of beholdyng hym, among whom was Mary Magdalene, and Mary the mother of Iames the litle, and of Ioses, and Mary

Salome (whiche also when he was in Galile, had folowed hym, and ministred vnto hym) and many other weomen whiche came vp with hym vnto Ierusalem.

Iesus (all thynges fulfilled) gaue a great skryke, and therwith yelded vp the ghost. And byanby the vayle of the temple which disseuered those thynges that the Iewes counted moste holy from the syght of the multitude or cōmon people, was rent from the vppermoste parte to the lowest. Shadowes cease,

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and vanishe away, assone as veritie cummeth once to light. Neyther should it be any more nedefull for any priest to entre into the sanctuary, after that sacrifice was once offred vp, and made: whiche alone was sufficient to poure the synnes of the whole world. Nowe whē the capitaine that stode right against Iesus, as a minister, and witnes of his death, who had sene manye a one belfore put to execucion, sawe howe that contrarye to the manoure of other, he yelded vp the ghoste and dyed immediatlye as he had geuen this great skrike, he sayd: Truely this man was the sonne of God.

See here the fyrst fruites of the gentiles, confessing the vertue, and power of Christe. He that confesseth hym to bee a man, and the sonne of God: confesseth him to bee both God and manne. Albeit the captaine as yet vnderstode by the sonne of God, a man notably beloued of God. Marke this also, how our sauilour is euery where a sauilour. When he was a dying on the crosse, he saued one of the theues. And anon as he was deade, he drewe the captaine vnto the profession of Christen fayth. There were also women that stode a good waye of and behelde all that was doen: among whome was Mary Magdalene, & Mary the mother of Iames the lesse, and of Ioses: and Mary Salome, the whiche all the while that Iesus continued & taught in Galile, folowed hym, and ministred vnto hym of their substaunce: and besides these, diuerse other, whiche likewyse folowed hym in his voyage to Ierusalem.

[The texte.] And now when the euen was come (because it was the daye of preparyng, that goeth belfore the Sabboth) Ioseph of the citie of Aramathia, a noble counsailour, which also loked for the kyngdom of god, came and went in boldly vnto Pilate, and begged of him the body of Iesu. And Pilate meruailed if he were already dead, and called vnto him the Centuriō, and asked of him whether he had been anye while deade. And when he knewe the trueth of the Centurion, he gaue the body to Ioseph. And he bought a Lynnen clothe, and take hym downe and wrapped hym in the lynnē clothe, and layed hym in a sepulchre that was hewlen out of the rocke, and roled a stone before the dore of the sepulchre. And Mary Magdallene and Mary Ioses, beheld where he was layed.

When the euentide drewe nye, forasmuche as it was the preparing daye, so called, because it was the euē of the great Sabboth: there came one Ioseph of the cite of Aramathia, a noble, and a right worthy senatoure, who likewise hoped after the kyndome of God. This man because he had a good opinion of Iesu: was bolde throughe affia•nce of his nobilitie, to go vnto Pilate and desyre of hym the body of Iesu. Pilate meruayled yf Iesus beyng but a yoūg man, were already deade: because manye had been wonte to lyue two or three dayes after theyr legges were broken.

Therefore he called vnto hym the Capitayne, who stodeby the crosse, and demaūded of him whether he were all ready dead, or no? And when by his in|formacion he was well ascertained that he was d•ad in very dede, he gaue the body to Ioseph. For Iesus as long as he lyued, suffred hymselfe to bee beaten and spit vpon of wycked persons. But anon as he was deade, he claymed his dignitie, and would not bee handled but of godly persons, no not somuche as bee seen but of his disciples, who were apointed to lyfe euerlasting: teachyng therby, that no man shoulde chalenge his dignitie in this worlde. Let a manne by honour, and dishonour, by glory, and reproche, only endeuour hymselfe to finishe the businesse of the gospell. For dignitie beginneth neuer to floryshe tyll after death. Ioseph beyng right ioyfull that he hadde obteyned so precious a gifte, bought a piece of fine linnen clothe, and therin wrapped the bodye, and

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layed it in a newe sepulchre hewed out of free stoone: and then rolled a great stone to the doore or entry of the sepulchre, that no man should lightly conuey awaye the body by stealth.

But of the women whiche behelde the lorde when he dyed, two folowed hym vnto the sepulchre: that is to wete, Mary Magdalene, & Mary Ioseph, mar|kyng where the body was layde, to thentent that they might at time conuenient thither repaire, and honorably perfourme the solemnities, and ceremonies belonging vnto burials, accordyng to the manour and vsage of that nacion.

The .xvj. Chapter.

[The texte.] And when the Sabboth was paste, Mary Magdalene, and Mary Iacob, and Salome, bought swete odoures, that they might cum, and anoint hym. And early in the mornyng, the first daie of the Sabboth, they came vnto the sepulchre when the Sunne was risen, and thei sayde amōg themselues: who shall rolle vs awaye the stone from the doore of the sepulchre▪ And when they looked, they sawe howe that the stone was rolled awaye. For it was a very great

one. And they went into the sepulchre, and sawe a yong man sitting on the right syde, clothed in a long garment, and they were afrayde.

B Ecause that on the preparyng daye (on the which daye the lord was buried a litle before the euentide, immediatly after the Sunne setting) it was not lawfull to do any worke for the reuerence, and highe solemnitie of the Sabbath: these women ceased for that time to make further prouision for spices, as they began to do, awaytyng for the ende of the nexte daye folowing. And anon as the Sunne was gone to glade, and the time come agayne when men might lawfully returne to theyr businesse, then came Mary Magdalene, Mary of Iames, and Salome, with spices readie prepared, to enoint Iesus. And early in the mornyng vpon the fyrste daye of the sabbthes (the whiche folowed next after the sabbath was ended, and was the thyrd daye from the preparing daie) these well disposed women came to the sepulchre, what tyme the element waxed now faire & bryght about the Sunne rysing, & sayde one of them to another: Who shall rolle vs awaye the stone, frō the dore of the sepulchre? The stone was great, and houghe: & it passed womans strength to remoue it. And they loked aboute yf they could get any body to helpe them, & in y^e meane while that they thus loked backe, they sawe the stone already remoued to theyr handes. Thē anone as they were entred into the doore of the sepulchre, they sawe a yong man sitting on the right syde of it, clothed with a long white garmēt. With this sight though it were a right ioyfull syght, and a token of good lucke, yet because it appeared sodainly, & at vnwares, they were amased.

[The texte.] And he sayth vnto them: be not afrayed, ye seke Iesus of Nazareth which was crucified. He is rysen, he is not here. Beholde the place where they had put hym. But go yonte waye, and tell his disciples, and Peter, he goeth before you into Galile, there shall ye see hym, as he sayed vnto you. And they went out quickly, and fled frō the sepulchre. For they trembled, & were amased, neyther sayed they any thyng to any man, for they were afrayed.

But byanby an Aungell recomforted them with swete and pleasaunt wor|des, saying: you haue no nede to be afrayed. You seke Iesus of Nazareth, who was nayled on the crosse. He is risen: he is not here. Beholde the voyde place where they had put his body. Therfore all this that you haue prepared to honour and reuerence hym with all, is superfluous.

Get you hence rather, to shewe vnto his disciples, beyng greatly dismayed

with their Lordes death: but especiall ye vnto Peter (who because he denied hym thryse, is twyse as sory as the rest.) Get you hence, I saye, to shewe them how Iesus wyll go before them into Galile. Thither let them folowe. There shall you see hym alyue, whome ye nowe bewayle as dead. But these wemen, what for great ioye and gladnes, and what for the feare they were in by reason of this straunge sight fled out of the Sepulchre, and spake not one worde as long as they were there: so greatly were they afearde.

[The texte.] ¶ When Iesus was rysen, earlye the fyrste daye after the Sabboth, he appeared fyrste to Mary Magdalene, oute of whome he had caste seuen dyuels. And she went and tolde them that were with hym as they mourned, and wept. And they, when they hearde that he was alyue, and had appeared vnto her, beleued it not. After that, appeared he vnto two of them in a straunge figure as they walked, and went into the countrey. And they wente, and tolde it to the remnaunt. And they beleued not these also.

As yet Iesus had not appeared to any bodye: but after he was rysen, he appeared fyrst of all to Mary Magdalene, out of whome he had caste seuen diuels: and this appering was the fyrste daye after the great Sabboth early. She incontinent shewed the disciples (who wept and mourned for theyr lordes death,) what she had sene. But when they heard her tell howe he was alyue, and that she herselfe had sene him, and hearde hym speake, they gaue no credence vnto her wordes. So cleane out of memory was the thyng which he had so ofte tymes promised, that is to saye, howe he would ryse againe on the thyrde daye. The same daye that he appeared vnto Mary Magdalene, he appeared also vnto two disciples in the likenesse of a straunger and wayfaryng man as they went from Hierusalem into the countrey. But they knowyng at the length that it was the Lorde, retourned to Hierusalem, and shewed vnto the resydew of the disciples, what they had sene. Neyther was suche thynges as they tolde, beleued of the moste parte.

[The texte.] ¶ Afterwarde he appeared vnto the eleuen as they sat at meate, and caste in theyr teeth theyr vnbelefe, and hardnesse of hart, because they beleued not them which hadde sene that he was rysen againe from death. And he sayde vnto them: Go ye into all the worlde, and preache the gospell to all creatures, he that beleueth, and is baptised, shalbe saued. But he that beleueth not shalbe damned

Laste of all when he was readye to departe hence, and retorne into heauen, he appeared vnto the eleuen Apostles as they sate at meate (for Iudas was then dead) and hit them in the teeth with their vnbelefe, and hardnesse of harte, because they would not beleue those persons, who had sene that he was rysen agayne from death. For it was not requisite that all should se his death, and resurreccion, but sufficient for the fayth and certaintie of the

gospell, that the thyng was once proued by mete and conuenient witnesses: Els how shall the heathen geue credence to those thinges that were doen, yf they would like|wyse discredite the apostles reporte, as Thomas, and some other of them did at the begynning. And Iesus sayed vnto them. After all those thinges are now at the length proued, and right wel knowen of you by sure argumentes and profes: go your waye into all the world, and preache this gospell to all the nacions therof.* For I dyed for all men, and lykewyse for all men haue I risen agayne. It is not nowe nedefull to kepe the ceremonies of the olde lawe. It is not nedefull to vse any mo sacrifices, and burnt offeringes to pourge synnes. Whoso beleueth the gospell (whiche thorowe my death offreth to all that be|leue in me, free remission of all synnes) and beyng washed with water, recey|ueth a signe or token of this grace, thesame shalbe saued.

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Who so beleueth not the gospell (there is not why he should truste to the obser|uacion of Moses lawe, or heathen learning and philosophie,) the same shalbe damned. This waye is open for euery manne to go to saluacion by: but it is but one waye onely.

[The texte.] And these tokens shall folow them that beleue. In my name they shall caste out diuels: they shal speake with newe tounge they shall dryue awaye serpentes, and if they drinke any deadly thing, it shall not hurt them. They shall laye theyr handes vpon the sicke, and they shall recouer.

And leste your preaching shoulde not be beleued, there shalbe ioyned ther|unto a power to worke myracles: so that there lacke not in you an Euangelike faith:* and so that the thing selfe do require myracles. The chiefe power and vertue of the Euangelyke grace, lyeth hyd in mennes soules: but yet when for the aduauncyng of the gospell there shall nede any miracles, thesame shall not lacke for the weakes sake. They that will beleue in me, shal cast out diuels, not in their owne name, but in mine: they shall further, speake with newe tongues, and dryue awaye serpentes: and yf they drynke any deadly thyng or poyson, it shall not anoye them. They shall laye theyr handes vpon the sicke, and they shall be whole. When these thinges are wrought and done in mennes soules, then is there a muche greater miracle wrought, but thesame is hid and not sene. Couetousnesse, pleasure of the body, ambicion, hatred, wrath and enuy, be very poysons and deadly diseases of the soule. These diseases shall they cure and put awaye in my name, and that continually. But for the weakes sake, & suche as are harde of belief, the other miracles shall also be oft times wrought, to thentent the grosse sorte of people maye perceyue, that in my disciples is a spirite more puissaunte, then all mannes strength and power.

[The texte.] So then, when the lorde had spoken vnto them, he was receyued into heauen, and is on the right hande of god. And they went foorth, and preached euery where, the lorde wor|kyng with them, and confyrmyng the worde with myracles folowyng.

When the Lorde Iesus had spoken these, and other mo wordes to his dis|ciples, he ascended vp into heauen, where he sitteth on the righte hande of god the father. The disciples after they had receyued the holy ghost, preached as they were commaunded, not only in Iewry, but also in all other regions and countreys: and the matier went forwarde, notwithstanding the world resi|sted, and was bent against them: the Lorde Iesus puttyng furthe his mightye power by his holy spirite, and theyr ministry: and euerywhere confyrmyng with ready miracles, what|soeuer they promysed to do with wordes.

FINIS.